



THE MISSIONARY SHIP OF THE SOCIETY FOR THE FURTHERANCE OF THE GOSPEL (S.F.G.)

No. 98. VOL. IX.

JUNE, 1914.

PRICE 4d.

## AN APPEAL TO THE MEMBERS OF THE MORAVIAN CHURCH AND THE FRIENDS OF OUR MISSIONS.

**I**N view of the financial embarrassment of the missionary work of our Church the General Synod of 1909 passed the following resolution (48.3.d):—

“Where opportunity offers, a Field, or part of it, is to be given over to another Missionary Society.”

A few months ago the Mission Board ascertained that the Hermannsburg Missionary Society was on the point of undertaking a Mission in one of the German colonies. Acting on the resolution of Synod quoted above, we entered into negotiations with the authorities of this Society. These led to the result that they postponed the choice of their future field of labour until after our approaching General Synod. And they further declared that they would give our *Unyamwezi Mission* the first place in their deliberations, in the event of our Synod being willing to transfer it to them.

Need we enter on explanations why just the youngest of all our missionary undertakings should come into question here, a work that is at the very outset of its development? Suffice it to say that, if we are to be really just to that exceedingly promising development, then Unyamwezi imperatively demands a very large and continuous increase of means.



*The Serious Position of our Missionary Work.*

Rather do we feel it our present duty to call the attention of our members and friends to the extremely serious position of our missionary work as a whole.

The last General Synod instructed the Mission Board to retrench in our older fields where this seemed feasible without hurt to the work, and to impose a wise restraint for the time on our newer fields. We have carried out this policy for five years. Only so was it possible to avoid the recurrence of the great deficits of 1907, 1908, and 1909, which averaged £13,250. But the consideration of the present position of most of our mission fields shows us that it is no longer possible to retrench as we have been doing. On the other hand, if we permit the work such healthy extension as is natural to it under God's blessing, then, humanly speaking, and even if we do transfer one of our mission fields to other hands, we shall find ourselves facing new and large deficits. The only alternative is *a decided increase of income.*

This is the conviction forced upon us by our thorough study of the whole situation. This study, as undertaken by the Mission Board in preparation for the General Synod which opened on May 14th, is summed up in our printed report,\* presented to that Assembly. With all our restraint and retrenchment during these last years the estimates still show rising deficiencies. Witness those for

1912	...	...	...	...	...	£6,200
1913	..	...	...	...	...	£6,950
1914	...	...	...	...	...	£8,300

And the balance-sheet for 1912 has already attested the accuracy of these forecasts, in spite of most welcome increase on the receipt side. These deficiencies, be it noted, are anticipated, even though the work be distinctly limited to its present extent. So far as extension is at all possible to us, the extra means have been supplied by the National Gift for Missions in honour of the twenty-fifth year of the German Emperor's reign. Yet there are other pressing demands which can hardly be denied. And, even if Unyamwezi be transferred to other hands, that will scarcely mean any considerable saving, at least for some years to come.

*Larger Resources are Needed.*

May we build up our missionary enterprise on deficits or so-called mission debts? Certainly not! That would mean the stifling of the quiet and healthy growth such as recent years have seen. It would mean that, instead of cheerful co-operation

---

\* Members of our Church and friends of her Missions can purchase copies of this Report, with its succinct review of the period since Synod of 1909, and its valuable tables. In German ("Bericht der Missions-Direktion an die Generalsynode, 1914") it can be had from the "Hauptkasse" at Herrnhut, Saxony, for M.0.80. The English translation, price 1s., postage free, can be ordered from the Moravian Publication Offices in London (32, Fetter Lane, E.C.), or in Bethlehem (Pa., U.S.A.).



in the work of God, we should be continually under a cloud of care for its future. It is plain that *our Mission cannot be continued, even in its present extent, without larger resources than hitherto.*

Such is the position which confronts, not merely this Central Board, but also all the members of our Church and the large number of faithful friends who have long shared with us the joys and sorrows, the burdens and the blessings, of this great enterprise. It presents the question: *Is the work beyond our powers? Or must we not learn more than ever before to lay hold upon God's strength, without which, indeed, all missionary tasks are beyond our powers?*

Thus the need drives us to *prayer*—prayer, which brings each of us and all of us together, into the presence of the Lord, whose the work is—prayer, which, in the light of His countenance, humbly accepts His discipline, wherever it is required—prayer, which seeks His pardon, wherever and whenever we need it—prayer, which craves new trust, new love, new fidelity—prayer, which sets its entire hope upon the living God.

Well do we know that it is a light thing for Him to supply all the need of our ever-growing work. Now and again He has done this by the generous gift of one donor, or by considerable benefactions from several. And the story of our Missions affords abundant instances of His blessing bestowed upon the persistent endeavours of the many who give faithfully upon a smaller scale. Yes, often have the prayers of His children removed mountains and cast them into the sea.

To-day it is not the uncovered deficits of the past which move us to appeal thus earnestly to our friends and members. As we write, the existing remainder of the latest deficiency has dwindled down to £1,500. We hope that ere Synod meets it will have disappeared entirely. With all our hearts we thank our God for His wondrous help in these years. No, it is the *future* of our own work, and especially its relation to the vast missionary duty of the whole Church of Christ, that leads us to make this appeal for increased zeal and more believing prayer. We are living in missionary days, and we must take our share in the new outlook and the greater tasks which confront the Church of Christ. Our Lord Himself is opening doors, and to-day He bids His disciples "Go into all the world and preach the Gospel to every creature!"

This demands eyes to see and hearts to obey; in other words, it calls for new faith in His power and His gifts, and for new love, rich in devotion and self-sacrifice. Therefore, amid all our anxieties and difficulties, we may, we must, trust in His word, "Fear not, I am with thee."

What we entreat for ourselves, for our members and friends, *that* we beg in special measure for the approaching Synod. May all its deliberations and all its decisions be guided by the Spirit of God! And may the Lord make this assembly a rich blessing for our whole Church, and for the works which He has entrusted to it!

THE MISSION BOARD.



## WEST INDIES (Western Province—Jamaica).

### GENERAL REPORT FOR 1913 BY THE PRESIDENT OF THE GOVERNING BOARD.

#### *Unfavourable Outward Conditions.*

**W**E may theorise as we like, but the fact remains that outward and temporal conditions have their effect upon church life and church members.

The year just closed has been a very trying one for the whole Island, and more especially for the Western end, where our congregations for the most part are to be found. So far as Manchester and St. Elizabeth are concerned, the severe drought of the previous years had greatly affected our members in these Parishes, and when it was followed by the great storm at the end of 1912 it left the people almost in despair. Previous conditions had not been so serious in Westmoreland and Clarendon and St. James, but these Parishes were badly hit by the hurricane, and the out-look at the beginning of the year was serious. For some time in many localities the Government was compelled to dole out food to the school children, and it was only towards the end of July that the new crops began to come in. But though the above-named Parishes were the greatest sufferers, so far as our work was concerned, the whole Island suffered from depression: the fruit crop had been ruined, the ginger crop damaged and the price small, and the coffee and pimento market appeared to be glutted, so that the demand for these staples, even where they bore, was limited. Towards the end of the year a new industry sprang up, namely, the manufacture of orange oil, and in a small way put a good deal of money into circulation. Under these unfavourable outward conditions, that we are able to report as hopefully as we can do upon our work is a cause for thankfulness. It is to the credit of our ministers that our people upon the whole set manfully to work to repair their losses, and did not fall into the error of looking to the "Government to do something"—a very indefinite phrase, which really means little, but which the people are fond of using to the curtailing of their own energies and their ultimate suffering. So far as I can learn, the Moravian population went back to their fields, and, in spite of rampant predial larceny, have fairly well recovered their former condition, agriculturally. Even in Kingston money was more scarce than I have ever known it, and there was also a lack of work. Our membership consists all over the Island of poor labouring people, and the fact that the Panama Canal is almost complete, and many



of the labourers who from time to time sent money-help to relatives in Jamaica were no longer able to do so, contributed to the general distress.

#### *Statistics.*

I am afraid that the statistics will show a slight decrease in communicants this year. The returns from all the congregations have not reached me at the time of writing, so that I cannot speak positively, but it is a strange thing that among the congregations which shew increases are some which were hardest hit by the hurricane. To my mind it is the personal factor which explains this apparent contradiction.

#### *Spiritual Results.*

Of actual spiritual results we hear little from the annual reports. They are more manifest in the fruits of good living than in awakenings and revivals. On the other hand, some congregations appear to be utterly indifferent to spiritual good, and to be only looking to secure their own ends, which in most cases are such as the Executive Board cannot approve. On the other hand, there would appear to be a re-awakening of interest in church-going, and in missionary meetings, and it is earnestly hoped that this will lead to something deeper. Sunday-school work appears also to hold its own.

#### *The Provincial Synod.*

Among the outstanding features of the year's work may be mentioned the Provincial Synod, held November 4th to 7th, inclusively. All the ministers in the Province, nineteen in number, were present, and eight laymen. Five of the latter possessed full voting powers, and three restricted voting powers, as they represented congregations which had not fulfilled their financial obligations. In connection with the Synod, the Brn. Getfield, Swaby, and Morrison were ordained deacons and the Brn. Crawford and Phillips presbyters. On the motion of a lay brother hearty votes of thanks were passed to all in the Home Provinces who came to our help at the time of the hurricane, and a special vote of thanks to the Mission Board. Synod specially considered our spiritual condition, and our numerical standing, and the work of Home and Foreign Missions, and prepared overtures to General Synod. Much other work of a more or less routine character was also accomplished.

#### *The Lang Memorial Church.*

Building operations have been carried on throughout the Province, and in the second week in November the beautiful new church at Newton was opened, in the presence of all the members of the Governing Board, by the Bishop. This congregation in the future is to be known as Langton, in memory of missionary Lang, who laboured so abundantly in the Lord in this neighbourhood. If the work is followed up, under the blessing of God it ought to do well in the future.



*Change of Governor.*

A matter of general interest which may here be mentioned is the change of Governors, which took place in the earlier part of the year, Sir Sydney Olivier being succeeded by Sir W. H. Manning. The policy of the latter has not yet been manifested; while the former, with all his faults, viewing him from the Christian standpoint, was very aggressive and full of sympathy for the people. It is to his credit that Kingston has been so fully rebuilt, and that Public Buildings have been erected.

*Parish and District School Board.*

Another matter of general interest has been the introduction of Parish School Boards and District School Boards. These Boards do not in any way effect a change in the matter of the management of Denominational Schools, but are supposed to be a step in the right direction in the way of popular management of the education of the Island. Just how they will work out it is hard to say. Several of our ministers have accepted seats on the Boards, which have been appointed by the Governor on the recommendation of the Board of Education.

The outlook for the new year is much more favourable than it was this time last year, and with the blessing of God the results will also be more favourable at the close.

JON. REINKE.

---

## WEST INDIES (Eastern Province).

---

### SUPERINTENDENTS' REPORTS FOR 1913.

---

#### Antigua.

---



E will try to review the work we have been doing as a Church in Antigua during 1913 under the following heads:—(a) Staff of workers; (b) State of Religion; (c) Statistics; (d) Education; (e) Finances.

#### *Staff.*

Our Superintendent, the Rev. S. Richard, after serving the Lord in Antigua for nearly five years, was withdrawn by the Mission Board in July, in consequence of Mrs. Richard's ill-health. Respected by all and beloved by many, his loss was a real one, and his flock at Gracehill specially mourned his departure.

On July 20th, the Rev. T. M. Van Vleck arrived from St. Kitts. He is stationed in Town as the second minister of the



Spring Gardens congregation. At the same time Gracefield and Bethany became filials of Spring Gardens, and Br. Van Vleck's activities chiefly centre at these out-stations. His willing and consecrated spirit are a gain to us at Spring Gardens, but his connection with the working of the congregation is necessarily limited, for besides the duties already mentioned he is responsible for the regular visitation of the Hospital and Poor House, the Prison, and the Leper Asylum.

Br. S. Richard was succeeded at Gracehill by the Rev. J. E. Sarjeant, formerly of Greenbay, and the vacancy at Greenbay was filled by the transfer thither of the Rev. W. M. Williams from Gracefield. Both of these workers appear to be "making good," and can write in a hopeful spirit of the outlook for the new year. The Revs. O. O. Haynes and J. W. Christopher remain respectively at Cedar Hall and Lebanon.

During the year Antigua had visits from several distinguished personages, viz., H.R.H. Princess Marie Louise of Schleswig-Holstein; Rear-Admiral Sir Christopher Craddock (with two cruisers); and Dr. Louis Sambon, an authority on parasitic diseases. The last-named, it may be mentioned, has nothing favourable to report as to our sanitary conditions. Malaria, filaria, and pellagra abound, and yellow fever is at our doors. Dr. Sambon's voice is the voice of one crying in the wilderness: but the multitudes do not go out to hear and to repent. Nevertheless, God still gives us His cleansing sunshine and breezes.

Whilst Government circles especially were concerned with *these* visitors, our Church was glad to welcome—though for very short periods—the Revs. A. B. Romig, A. B. Hutton, and C. P. Julian.

#### (b) *State of Religion.*

One always hesitates to diagnose the religious conditions of any people, for the Spirit of God works in ways beyond our ken. Except perhaps in circumstances of marked revival or special effort, subjective experiences and personal prejudices may enter too much into the reckoning, and a single symptom may be mistaken for the index of the whole case. Doubtless the situation is truly described in these words of the Lebanon pastor: "Intimate acquaintance with the varied features of congregation life cannot fail to reveal that which is often contrary to the mind and spirit of Jesus Christ, and yet, in spite of marked defects, we believe the desire to attain to a higher and better state of worship and service does possess the hearts of many."

In its God-ward aspect, religion seems to flourish, in so far as there are, as a rule, good attendances at the means of Grace, and Church Societies—King's Daughters and the like—do well where there is capable leadership. There is also undoubtedly much zeal displayed by many Helpers and Collectors and Servants; there is enthusiasm for Moravian "causes." How much of this is the outcome of conversion and consecration of life? *The Lord is judge.* On the man-ward side, so far as re-



ligion expresses itself in duties to the neighbour, there is again light and darkness. It is certain, for example, that many who have emigrated from Antigua in search of work have not forgotten "the old folks at home," nor the lessons learned at home. Sometimes the Church benefits in direct gifts from those abroad. Thus Gracebay received a valuable clock from a member now in St. Lucia. It is not too much to say that the Island owes much to money which comes into it from the U.S.A. and elsewhere. This is a bad economic state of affairs, but it is a credit to the sons and daughters of the land who are now afar.

Whilst this spirit of helpfulness probably is found also among those resident here, there are dangerous social evils existing. No less a person than the Governor, Sir H. Hesketh Bell, on one occasion told the Spring Gardens Sunday-school that the Moravians were losing the reputation they once enjoyed of not frequenting the law courts; and it is to be feared that the following extract from one of the country stations is fairly true of all: "We cannot but deplore a lamentable deficiency in some of the virtues which bespeak sanctified lives. A readiness to quarrel over minor matters; a tendency to engage in dangerous gossip, slander, and back-biting; an inordinate haste to take offence; and a painful propensity to retain malice, are evils all too common amongst us." This, of course, is not the whole of the picture. There are certainly many whose simple faith and humble life and ungrudging sacrifice are at once a reproof and an inspiration. But the inconsistencies and incongruities are both pitiful and puzzling. Pious phrases are heard on the lips of the—apparently—almost reprobate; curious ethical standards prevail; deceit goes hand in hand with an apparent sense of duty. Is this Human Nature pure and simple, or is it a case of "local colouring"? Even as these words are written a band is heard playing in a near-by house, "Onward, Christian Soldiers"—then *ragtime*—then a hymn again! All in one selection! The mourners may joke—quietly—at a funeral, but you could hear a pin drop at a Watchnight service.

(c) *Statistics.*

The total number of communicants is given at 2,708 for all stations. This is probably accurate, and shows a gain of 16. A goodly number were confirmed—*e.g.*, at Spring Gardens, 55; Cedar Hall, 33; and Newfield—an excellent showing—23. Even Gracebay produced 20 confirmands. The whole class at Lebanon was disciplined. This action "is correcting loose, unsteady, and gossiping habits among those who are just budding into young manhood and womanhood." The returns show 2,504 in the Day-schools, and 2,463 in the Sunday-schools. At Lebanon the Sunday-school numbers "have improved by at least 40 per cent."

(d) *Education.*

The last statement leads us to the topic "Education." The work of every Church is largely educational, but we have special



responsibility towards the Sunday-school and Day-school. From Cedar Hall comes the lament, "Scores of children are in the village untouched by Sunday-school influence. Oh that we could CLOTHE them suitably for School!! We would then increase our numbers by hundreds." This is a real difficulty in Antigua, and whilst it would be wrong to say that Vanity never sits on our pews, it is undoubtedly true that our members here are not so much deterred from attending, if they do not have the complete attire without which some West Indians will not go to Church or School. May the Father's House increasingly attract all.

In August of 1913, the first Convention of our newly-formed Moravian Sunday-school Union was enthusiastically attended. It is too soon to speak of that Association beyond chronicling its formation, and stating that far-reaching possibilities are latent in it if it develops as we hope it may.

The question of the future of our Day-schools is a burning one. Two years ago our Conference drew up a petition to the Governor, pointing out certain defects in the "System of Primary Education," and the impossibility of our conducting the Schools without an increased grant-in-aid. This petition was never sent in its original form, but we were able to obtain a Conference of the Managers of all Denominational State-aided Schools, under the Chairmanship of the Anglican Bishop (Rt. Rev. E. Hudson, D.D.), and our Moravian paper formed the basis of discussion at that Conference.

About the same time a new Inspector of Schools was appointed, an experienced and thorough-going official. He seems to have agreed that the principle of paying wholly by results of the yearly examination was unsound, and to have acknowledged the impossibility of carrying on the Schools without an increased vote of at least £500 a year. It is to be noted that as far back as 1897 the vote was reduced from £1,920 to £1,440, so that what the Managers petitioned for was the restoration of what had been lost more than fifteen years ago. The intervening years had brought heavy burdens on the Churches, and the result was that all our School Accounts, without exception, were in debt to the Warden, and the buildings were kept only in partial repair, and that at considerable sacrifice of money. Conditions may be understood by the following example taken from the report of the minister in charge of the struggling congregation at Gracebay: "The School was repaired two years ago at a cost of about £80, not one penny of which came from the Government. The congregation is now in debt, over £10, for the same repairs. The present monthly Government grant is £3 12s. 6d.: the present staff—and concerning the School the Inspector reports, '*very much understaffed*'—consists of a Headmistress, an Assistant, and two Monitresses, who together receive a salary of £3 12s. 0d. per month, *leaving SIXPENCE per month for books and furniture.*"

The upshot of the Managers' petition was that the Government agreed to increase the vote by £250, but felt unable to do



more. After prolonged and serious consideration, the Managers decided that they would hand over their Schools to the Government (retaining of course, all proprietary rights, and the right of entry for religious instruction) not later than April 1st, 1914, unless the full £500 were promised by December 31st, 1913. It seems probable that the transfer will be made on the day indicated. The Government proposes to meet the situation by closing eleven of the 26 or 27 Schools! Only two of these are Moravian schools, viz., Potters and Lebanon.

Whilst the closing of so many Schools is sure to result in overcrowding, if the Law of Compulsory Education is enforced, and whilst the children will have in some cases to walk longer distances to Schools, yet in the long run we believe that good will result to the Colony when the Schools are wholly controlled by the Education Department. In some instances Schools were already overlapping; the Managers were often simply buffers between the Inspector and the Teachers; religious instruction was not given systematically, at least not in our Schools. The last statement counts against our Managers, though they would doubtless urge extenuating circumstances. However, now that the State assumes the entire responsibility for the Schools (which will still be held in buildings belonging to the Church) there will be no excuse for any neglect to impart regular Bible instruction to the children.

Our Church is interested in Secondary Education in Antigua through the Teachers' Training College and the Theological Seminary, both of which are in St. John's. To the staff and students of the latter institution we are again indebted for help willingly given in preaching appointments, and for doing practically all the work of the out-station at Potters.

The Training College had a good year. With one exception, all the students passed their examinations, the Seniors receiving the Government Teachers' Certificate. In his report the Inspector writes, "I should again like to express my appreciation of the work of the Training College, and my satisfaction with the type of Teachers provided for the Schools of this and other Colonies." The Barbados Government is, unhappily, diverting the Grant made to our Training College to other local purposes in Barbados. Hence we shall have no Barbadian pupils this year (1914). The Secretary of the Barbados Board writes, "I beg on behalf of the Education Board to offer, on the severance of a friendly and useful connection, the Board's best thanks for the interest taken in all those who had the good fortune to be students at the Training College."

(e) *Finances.*

Despite the drought of 1912 and the low price of sugar in 1913, we thankfully record that our financial obligations have been met, and that the net financial result compares favourably with the Estimates. This indicates loyal support by the members.



But the result is only possible through the grant of £320 from Provincial Funds.

A serious problem is that of Repairs. Lebanon church has been thoroughly renovated, but the local Church Committee is responsible for the clearing of the debt of over £80. Spring Gardens church has had its exterior painted, at a cost of £42. There is no debt. The Mission Houses are, almost without exception, extremely shabby, and properties at the out-stations are decaying. Br. Sarjeant, at Gracehill, writes, "The wood ants are a pest here. They are found in almost all the trees around, and in the cellar, and in the roof of the church, from which we cleaned a nest soon after our arrival. . . . I think the matter serious."

It will be seen that in our work difficulties abound in each department of our Mission work. Our strength is in the Name of the Lord, Whose is the Kingdom and the Power and the Glory.

EDWIN J. HEATH,  
*Acting Superintendent.*

---

### St. Thomas and St. Jan.

---

#### *New Harbour Works begun.*

In one respect the year 1913 will be considered in the future history of the island as exceptional, because it saw the beginning of the new harbour works, which all hope may mark a new epoch in the business life of the island. At any rate, it began by giving steady and profitable employment to a very large number of people, and was one of the leading factors that contributed towards making the year on the whole a prosperous one. Operations began in April when Baron Lerche, the contractor, arrived with his first instalment of men and material; and since then the work has gone on steadily, gradually changing the face of the eastern bay, and at the same time having an influence upon the character of the whole community by the influx it has brought of a new element into our population. These, consisting of Danes employed as mechanics on the new works, and immigrants from St. Croix and other islands, afford a field for useful and helpful work to the Churches, and every effort should be made to give a hearty welcome and the home feeling to these strangers within our gates.

#### *Silver Wedding of Governor and Mrs. Helweg-Larsen.*

An incident in our public life during the year that called forth an expression of popular esteem was the celebration, in September, of the silver wedding of His Excellency the Governor and Mrs. Helweg-Larsen. The event was marked here in St. Thomas by the presentation at the Government House, on August 8th, of an address and silver service, and the anniversary itself, in St.



Croix, was participated in by people from both islands. His Excellency and Mrs. Helweg-Larsen have spent the greater part of these years in the West Indies, and have well earned the regard in which they are held by the people as a whole.

*Visit of Travelling Secretary of Y.M.C.A.*

Our Church life during the year has not been marked by any extraordinary events, but there are some which deserve special mention. One of these was the visit and campaign, on behalf of the young people of the community, in March by Mr. Tibbitts, the Travelling Secretary of the Y.M.C.A. for the West Indies. Services were held in the theatre and several of the churches, as well as in the open air, and an attempt was made to reorganise our local Association under more distinctly lay management; but while, no doubt, the effect of these services was good and left an impression that we hope may bear fruit, the campaign has not yet resulted in the formation of a local branch of the Y.M.C.A.

*Intersynodal Committee's Visit.*

Interesting and helpful to us as a Church as well as a part of the Province was the meeting, in St. Thomas, of the Committee appointed by the Synod of 1911 to prepare resolutions to be presented by our delegate to the General Synod of 1914. A number of services were held during the days the Brethren were here, and all took part in that on Monday, July 14th, when the Rev. A. B. Hutton was ordained a presbyter of the Church.

*Other Visitors.*

We have had the usual number of visitors during the year. It was a great pleasure to welcome during the tourist season members from our congregations in Ohio and South Carolina, and to see the interest they manifested in our work as a part of the Mission work of the Church to which they belonged. Others have been Br. and Sr. Bartels, returning from furlough in May; Br. Charles, in September, *en route* to St. Domingo to assist Br. Bloice in the rapidly developing work in that field; Br. Tindale, for a brief stay, in November, to recuperate after rather exhausting work in our Mission; and Br. and Sr. Weiss, who spent several weeks in St. Thomas in October. In this month were held all our Mission festivals, and these events, especially in Town and Nisky, were made particularly interesting by the presence and helpful services of Br. and Sr. Weiss. We are glad to be able to report in most cases also an increased income from our Missionary Associations.

*The Work in the several Congregations.*

The work in our several congregations varies considerably in character. Those in *St. Jan* are purely country churches, with an individuality of their own, and depend very much upon themselves, temporally and spiritually. This year has not been considered a good one as far as weather conditions go, the rains



having been scantily distributed, and many people gave up their provision grounds and fell back on charcoal-burning and stock-raising for support. Our people living at East End, a populous community very much by itself, depend a great deal on fishing, boat-building, and the making of small baskets, the latter industry giving employment principally to the women and young girls. This year there has been more than usual of work for the last two, and a large order for baskets from our German Agency was a great help to the people here.

The church services have been fairly attended. They are principally morning services, the distances being too great to call the people out in the evenings; though on moonlight nights meetings for the immediate neighbourhood at Emmaus are sometimes held. At both stations the minister is assisted alternately by the two catechists, the Brn. Lewer and Francis. The communions have been reported by the pastor as proving very enjoyable occasions at both places, and the love-feasts before the sacrament—a custom still maintained in our country congregations—have given frequent opportunities for heart to heart talks that, it is hoped, were helpful to all. In this isolated community it is of supreme importance to build up a strong public opinion for righteousness, and this can only be done by the constant effort to mould definite Christian character. The Sunday-schools are well attended, but there is a small proportion of children as compared with the size of the congregations—due, it is frequently explained, to the inability of the parents to provide what they consider suitable clothing. Financially, the work this year has greatly exceeded expectations; and spiritually there are hopeful signs, for, while there have been frequent lapses, there are always those who return with their faces again towards the light.

At *New Herrnhut* there was at the beginning of the year an exceptional amount of sickness, and an unusually large number of deaths took place, among them two of the oldest and most faithful members of the congregation, who, though they had a good distance to walk each Sunday, never failed in attendance when able. These were the Helper Barbara Paulus, and the Sister Catherine Isaac, both of whom could recall much of the early history of this old station, and could still speak fluently the old Creole dialect. There were three marriages during the year—an unusual number—and we hope the new year will bring this needed change in the life of many more. Attendance at the services has been good, and those in the evening bring out a large number of young men. The spirituality, however, of the people in this large district is not of a high order. Sabbath-breaking, intemperance, and indifference to religion emphasize the need of earnest prayer, and in the congregation there is, as in many others, a spirit of contention and lack of charity that makes our Lord's command, "Thou shalt love thy neighbour as thyself," very timely. I fear this remark, as I gather from the individual reports, will fit the experiences of the pastors of the Town and Nisky



congregations also, where family disagreements and dissensions in households have been very frequent during the year, and the grace of forbearance and forgiveness is sadly lacking. Family life in its truest and highest sense is not on the increase, at least in the town congregation, as can be plainly seen from the high percentage of illegitimacy during the year.

The pastor at *Nisky* deplores the number of moral lapses that have caused sorrow in many families during the year. An increasing spirit of worldliness keeps pace with the added prosperity of our community, and our young people are becoming more and more susceptible to the attractions of a secular Sabbath. Societies of a semi-religious character that give scope for worldly amusement seem in the minds of some to be a substitute for the church.

In *Town* the consequence of all this has been a lessened attendance of young men at our Sabbath-school, and a non-attendance at communion. The establishment in the latter part of the year by a Danish lady, who has laboured in a similar direction for many years in Calcutta, of a Temperance Home and Reading Room, promises to be a pleasant place of resort for sailors and strangers who visit our town through the shipping, and must prove a great help to our Temperance work.

Numerically, we feel as if our work should show larger results, and we believe that a religious census of the Town would bring up our numbers considerably, owing to the large influx of people from St. Croix and other islands during the year. All three of the congregations in St. Thomas contemplate improvements in their church buildings during the year, and we are thankful that in both islands the quotas have been raised. We hope this indicates greater love to God and loyalty to the Church, and that with it there is a deeper interest in the things that the Church stands for. We hope and pray that both the preached and spoken Word may have free course and be glorified in the lives of our people, and that the Church of God may exalt the Saviour to the highest place and as the greatest power for righteousness and true living in our community.

E. C. GREIDER,  
*Superintendent.*

---

### St. Croix.

---

#### *The Outlook in General.*

In some respects it becomes more and more an almost depressing task to write a year's report on this island. For quite a number of years in succession we had the same tale to tell of drought, small crops, want of provisions. Year after year we have had to deplore the drain on the numerical strength of our congregations through emigration, partly to the United States, and partly to San Domingo, Porto Rico, and our sister island, St.



Thomas. Year after year we have to mourn over evils which seem so deeply and firmly rooted—the desecration of the Lord's Day, immorality, gambling, and intemperance. This year, 1913, is no exception in these respects.

As to the first-named things, we know and believe that the hand of Him who ruleth over all is upon us for good even when giving us times of scarcity. As we, further, see our brethren and sisters, especially the young, the ambitious, and the promising ones, leaving our shores for other countries, we hope, with them, that they may meet with opportunities and prospects better than those which this island can offer them, and we pray that the far-off country to which they betake themselves may not become to them what, in the parable of our Lord, it became to the prodigal son. Weather conditions we have not the power to change. To try and keep our sons and daughters bound to a land which offers so few prospects for betterment and advancement, we feel would not be right, even if we could do it.

But how about those great evils and their prevalence? It is not for want of efforts to counteract them. Within the last ten years the number of religious agencies at work in this island has increased considerably, though the population has decreased greatly. More churches have been built, more ministers are at work, new sections of the Christian Church have entered the field, thus increasing the number of denominations. Various establishments of a philanthropic and religious character have been started and carried on vigorously. Yet we ask: "Can we truly say that there is a change for the better?"

#### *Sunday Closing.*

In one matter we have seen during the past year how easily a strong effort for good can be made of none effect. In the earlier part of the year a united effort on the part of the ministers was made to obtain legislation for the Sunday closing of the stores and of the market. The condition laid down by the authorities for the introduction of the needed ordinance in the Legislature was that the agreement of all the principal merchants to the proposed measure should be obtained. The opposition of only one man was sufficient to block the measure! Therefore, Sunday morning remains the time when the town-markets are crowded with sellers and buyers as on no other day of the week, and when many of the stores expect to do their best business.

#### *Infant Mortality.*

Another circumstance we would mention which throws a flood of light on conditions as they are. Because of the appalling infant mortality a special inquiry was made into the causes of it. While certain factors were acknowledged to be contributory causes, *e.g.*, ignorance of mothers, carelessness, &c., the main cause was sought in the dire poverty of the labouring classes, and their inability to obtain food suitable for the critical years of child life. The offer was then made, and accepted, to hand over, as it



became practicable to do so, to certain philanthropic agencies which make the care of the poor, and especially of the children, their object, the administration of the rumshops in the island—the income from them to furnish the means for extending their operations. The sale of the very stuff which, all over the world, is acknowledged more and more to be one of the main causes and sources, not only of crime, but also of poverty with all its attendant misery, and of the deterioration of the race, it is proposed shall furnish the means to alleviate poverty and save child life! We certainly cannot but hope that the carrying out of this plan will be prevented.

Alarm is felt at the continuous exodus from the island, and no doubt rightly so—also at the tendency of people to leave the country and congregate in the two towns in the eastern and western part of the island. To counteract the latter movement the plan has been put forward of establishing a village in the middle of the island. The beginning is to be made in 1914, and it is hoped that the village will in time develop into a centre for the country population.

#### *Congregation Reports.*

Turning now to our congregations and their experiences during the past year, we are glad to be able to state that the reports of the two town congregations are of an encouraging character. Of *Friedensthal* the pastor can say that, at the close of the year, he is “deeply conscious of an awakened and deeper interest in that meat which endureth unto everlasting life, and in such matters as further the true welfare of our church’s life and work.” And similarly hopeful is the tone of the report of *Friedensberg*. At *Friedensfeld* various causes, which it is hoped will be of a transitory character, have helped to make the picture of the year’s work appear less bright. Though none of the congregations show an increase in membership, all have during the year raised their assessed quota of Congregation Cash. It is the first time for many years that this has taken place, and that in consequence all three congregations will have the right during the following year of sending a delegate to the Island Conference.

The Sunday-schools are still an encouraging feature in the work, and would be still more so, if a larger percentage of the children could be got to enter and regularly attend the schools.

Steps forward have been made by the establishment of various Societies. At *Friedensberg* and *Friedensfeld* Burial Guilds were started in 1913, and *Friedensthal* also followed suit at the beginning of the New Year. This will make possible the amalgamation of the three local Societies into one Moravian Burial Guild. At *Friedensthal* a Circle of King’s Daughters was formed at the beginning of 1913, and has grown stronger during the year, doing good work among the young women of the congregation.



During the year there has been a change in the pastorate of Friedensfeld. The former pastor, Br. Bartels, returned with his wife from a year's furlough and again took up his duties. Br. Chas. Schouten, who had been acting as locum tenens, was called to St. Kitts, and left for his new field of labour in July, after having been ordained by Bishop Greider at Friedensfeld on July 6th.

Another year with its various experiences is behind us. The outlook into 1914 is rather gloomy, at least outwardly, for we are again suffering from one of the prolonged droughts so frequent in this island. Yet we must not and will not murmur nor distrust, but rather, as one of the congregation reports says in its closing words, "in everything we give thanks and lean upon Him who is our refuge and strength."

P. BARTELS,  
*Superintendent.*

---

### St. Kitts.

The work has been continued during the year in its usual quiet way. Services have been observed in their usual round. This is the chief work of the labourers in the vineyard, to strengthen the ground already gained.

#### *Emigration to the States and San Domingo.*

Considerable change has come over the island in consequence of emigration. It seems as though there is hardly a family in St. Kitts which has not one or more representatives in the United States, and the general trend of thought among the younger ones is that they may ultimately make the States their home. The low price of sugar is a serious factor in such an island as St. Kitts. The lowest point in price was reached in December. It is difficult to picture what St. Kitts would have been had it not been for the introduction of Sea Island cotton. The close of 1913 shows exceptionally good prices for this commodity. The Central (Sugar) Factory in Basseterre has not made any difference in the general well-being of the island. It is quite true, it is useless to go on making Muscovado sugar; but yet the estate gangs are all dispensed with, and there is much regret among the people at the loss of little privileges. Several of the reports refer to this state of things. The exodus of the labouring class seems very marked. Santo Domingo claims quite a number of our people. The life of that island does not conduce to spiritual improvement, and those who return are often unsettled in their worship.

#### *The Congregation Reports.*

The Basseterre report speaks of renovation of the church building. The quota has not been raised. This deficiency has been caused by a habit, common amongst the members, of putting off till the end of the year, when, if there should be a hard time,



the desired result is not attained. The Missionary Association receipts have not suffered in the same degree, though there are signs that a diminution of income in this respect may be expected.

The Bethesda report speaks of poverty amongst its members. Under the newly ordained pastor, the Rev. C. A. Schouten, the usual branches of church work have been efficiently maintained. Bethesda has not been influenced much by the factory. The railway line only reaches as yet to one estate connected with Cayon, and yet it has been noticeable that it has had a distinct influence on the financial conditions of the people. In spiritual matters the report speaks of some who have deliberately turned away from the love of Christ to follow a life of pleasure and sin. There appears to have been a lack of life in the two filial Sunday-schools; at the same time, the Sunday-school at the station has maintained its position and influence.

The *Estridge* pastor speaks of continued good work in his congregation. There is a decrease in membership, due to emigration, but yet the various activities have been fully maintained. There is a reference to the fact that, for the size of the congregation, the percentage present at the Lord's Supper is not sufficiently large. A question of larger social interest is referred to, viz., legislation with regard to housing problems and the relations between capital and labour. Small wages and meagre house room are not inducements to a higher spiritual life. There is scarcely any hope of the average native becoming a property owner in St. Kitts. These factors detract from general uplifting power, so much to be desired among the people.

Disappointments and trials have been in the *Bethel* congregation, but hopes are high in the pastor's mind that the holding of services at *New Bethel* will be a source of renewed enthusiasm on the part of careless members. Bethel is and will probably remain a small congregation, yet there is ample room for a resident pastor in their midst.

#### *Changes in the Staff.*

The ministerial staff has changed during the year. The Rev. T. M. Van Vleck left to take up work in Antigua, whilst the newly ordained Br. Schouten took his place at Bethesda. The Rev. A. B. Romig, of the Provincial Board, visited all the congregations in the latter part of the year, and his inspiring addresses have been fully appreciated by the various congregations.

#### *The Government and the Schools.*

As we close the year, there seems to be a likelihood that the Government will take over the Schools. We are not at all certain that the new régime will be an improvement on the old. It will, at any rate, give some relief in the matter of repairs to school-houses.

We start the new year with high hopes of usefulness, and trust there may be much fruit for the Master's Kingdom.

WILLIAM TINDALE,  
*Superintendent.*



## Barbados.

### *Better Economic Conditions.*

The economic conditions prevailing in 1913 were somewhat better than those of the previous year. Showers were more frequent, provisions more plentiful, and the prices of sugar, though only a two-thirds crop, better; consequently, there was not so much distress among the humbler classes. This will probably account for the fact that the total Congregation Cash raised is somewhat above that of last year, though the increase is found in Mt. Tabor and Clifton Hill congregations, which more than raised their quota, while Bridgetown failed by a few pounds, and Sharon, by £26. While Congregation Cash went up, however, Missionary Association receipts showed a corresponding drop.

### *Church Life.*

The attendances at the services, in all the congregations, were good, and the congregation life has been encouraging. Many of the members have again shown themselves to be devoted, whole-souled followers of Christ, and have been most earnest workers in every enterprise of the Church, and have exhibited a great willingness to deny themselves for the good and the advancement of the cause. As always, there have been not a few cases of sad decline and falling away, especially along lines of immorality, which is the outstanding sin in these latitudes.

### *Deaths, Emigration, &c.*

Death has carried away some of our prominent and earnest workers; amongst them two head-teachers in the Sharon district, and the choir-master in the Town congregation. Emigration, too, has done its work of elimination. The latter is the cause of the decrease of membership, the increase from the various sources being overbalanced by the exodus to Panama, Canada, and the United States. The Town congregation is the only one that shows a slight increase in communicants; there is a very slight drop at Mt. Tabor and Clifton Hill; and a large one, 53, at Sharon.

The Y.P. Guild at Mt. Tabor, and Y.P. Christian Endeavour Society in Town, are in a prosperous condition.

At Sharon a new roof was put on the church building. The congregation worked hard for two years, in various ways, to raise the money for this purpose; and they did so well that no debt remains on these repairs.

### *The Day Schools.*

The Day-schools are maintained as usual, and have done efficient work. Owing to Government pressure, we are compelled to close one school, Olive Branch Infant School, and reduce another, the Centenary, to an Infant School. The school at Olive Branch was very small in numbers, but it was very con-



venient for a number of our people. The Education Board had wished to close the Centenary School, and had written us to that effect; it was due, very much, to the kindly offices of the Anglican Bishop of this island that it was continued as an Infant School.

The mode of examination this year differed considerably from that of previous years, and teachers found it difficult to bring their children into line to meet the new requirements; but most of our Schools passed exceptionally good examinations.

The Roebuck Boys' School, in our church yard in Town, has been beautifully painted at the expense of the Education Board; we ourselves have had electric lights installed, and now Night Classes, in which are enrolled 200 boys and girls and some older persons, are held.

All told, we now have in our charge 15 Day-schools.

#### *Sunday School Work.*

The Sunday-school work has been vigorously prosecuted. The schools at all the stations, with the exception of those at Sharon, which have steadily declined during the past five years, show a gratifying increase in numbers.

#### *Health.*

The health of all the missionaries has been good, except that of Br. Southwell, who, at the end of the year, was entirely incapacitated for work through a serious illness; the burden of his work fell on the shoulders of the other missionaries and local preachers.

C. T. OEHLER,  
*Superintendent.*

---

### Trinidad.

---

#### *General Remarks.*

The year 1913 has been one marked neither by any single outstanding event nor, we are thankful to say, by any sickness, trouble, or calamity of any special nature. The difficulties peculiar to work in a large cosmopolitan city, and in newly opened districts in the country, have confronted us again; still, the small band of workers has not ceased from the effort to continue in the warfare, believing that in due time we shall reap if we faint not.

Our communicant membership, and also our total of members, children, and adherents, shows an increase, though not a large one.

The number of Scholars in our Sunday-schools shows a larger increase, this being partly attributable to the opening of a new Sunday-school in the Toco district, which is at present in too early a stage of development for us to speak definitely of its prospects.



Finances have not, on the whole, been unsatisfactory. Not all congregations have realised their full contributions of Congregation Cash, but the Missionary Association shows a substantial improvement. During the year we were able to make reductions on some of the debts upon our properties. Owing mostly to help from outside, we have been able to reduce the debt on the Belmont Manse by about £60 0s. 0d., and that on the L'Anse Noire Teacher's House by about £20 0s. 0d., while the debt on the L'Anse Noire Church Building has now been wiped off. Our Tobago brethren have again, in 1913, given generous help to the Toco work by financial aid, and by assisting in the actual work. Of other undertakings carried out during the year we may mention the renovation of the Rosehill Church, undertaken by that congregation about the middle of 1912, and effected in June, 1913, at the cost of about £70; the building of a new wing to our Gloster Lodge Road School, at the cost of about £50; and the addition of a large bell and belfry to our L'Anse Noire church.

*Report of the Stations.*

Turning to our several Stations, our congregation at *Rosehill* stands the same, numerically, as a year ago. The Congregation Cash quota was raised, and a small increase is raised in the Missionary Association. Our people have, of course, also had before them the financial efforts required by the renovation. To some extent, perhaps, the congregation life has been affected by the more than usually frequent absence of the minister in Tobago, at the St. Thomas Conference, and in Toco. If we had been required to write a report of the congregation at the end of the first six months of the year, we might have been inclined to express a good deal of dissatisfaction at its general state. A better spirit and a more satisfactory state of affairs have been apparent during the latter part of the year. Church attendance has often been disappointing, though the week-night services have been a helpful oasis amid the difficulties. There is an inner circle of those in whom the work of Grace is evident, and a rather large number of those who give little satisfaction to anyone but themselves, but whose lack of energy shows that they are satisfied with a very negative standard. The spirit of the congregation is good, dissensions and ill-feeling being on the whole uncommon.

*Belmont* reports a slight increase in communicant membership, financial obligations fulfilled, and a helpful increase in Missionary Contributions noticeable. Some improvement in attendances at service is also reported. Br. Schouten writes, "In the effort to estimate the spiritual condition of this congregation one is impressed with the difficulty of the task. Who but the Great Searcher of hearts really knows who are His? We trust that there are many who are possessed of the power of true religion, though, on the other hand, there have not sometimes been absent contrary indications, evident in unfaithful living and in the lack



of perfect unity between our members. These things call for self-examination. We acknowledge the liberality and devotion of a faithful section of our members, through whose self-denying efforts we have been able to fulfil our financial obligations."

Work at *Chaguanas* is always difficult; our small membership, though not smaller than before, seems almost buried amid the mass of virtual paganism around. Still "Thou hast a few names, even in Chaguanas," and we feel that, however difficult the work may be, the call for spiritual work and witness in the midst of the secure materialism that prevails is one that we cannot lightly disregard. We have latterly increased our efforts there, and trust we may be enabled to continue to see some fruit.

Our catechist reports hopefully from *Manantial*. A slight increase in communicant membership, and some increase in the various financial contributions, give cause for thankfulness. Physical conditions of weather and roads interfere very much with the services. Still, on the whole the year is one of improvement in most directions; the feature, however, which seems to call most for attention and effort is the evil effect upon some of our younger people of the low standard of life by which they are surrounded.

From *L'Anse Noire* some increase in our congregation, and marked increase in our Day-school, are reported. A consistent Christian life is no easier there than elsewhere, and the low tone and aims of life generally prove a heavy obstacle against which to make headway. But that an opportunity is provided for us in this station is undeniable; the only centre of worship and instruction in the largest village of the coast, our church is placed in a strategic position of usefulness, if of difficulty. An auxiliary Sunday-school has been started about three miles away, which reports at present progress. Lapses into evil on the part of our members are unhappily frequent. But of our whole work on the Coast and of this station we may say that a great door and effectual is opened to us. May we not be slow to enter the paths of useful service thus provided.

At *Matelot* no regular work has been established, beyond the keeping of services by visiting ministers and catechists. The first spot chosen for worship, and upon which a small temporary Shelter stands, seems now rendered useless for our purpose, and probably lost to us, through litigation. Steps are being taken to secure another spot on a permanent basis.

#### *Review.*

As we look over the field of our work, we are led to wonder whether all is being done that might be; whether there may not be opportunities lost to us through lack of time and strength to follow up openings which present themselves.

Our work is not all plain sailing; thought and statesmanship are needed to plan and execute the aggressive work for which we feel there is justification; amid the countless details of our



work we find time and energy and capacity for such thought and planning sometimes lacking. And while feeling how much we have fallen short of the needs and demands of our sphere of labour, we can but make our own the prayer of the Apostle, "Now, God Himself direct our way," as we enter upon His service in another year.

A. B. HUTTON,  
*Superintendent.*

---

### Tobago.

---

#### *Changes in the Staff.*

The year just ended witnessed a change in the ranks of the ministry, Br. W. A. Charles being called away as a reinforcement to St. Domingo, and his place being filled by Br. W. Osborne, who arrived in the Island on August 27th. It cannot have been other than a relief to Br. Charles to be removed from Bethesda, as the sad bereavement of 1912 had made his lonely position in the empty home at Bethesda painful. He has our best wishes in his new sphere. Right heartily did his successor set to work. Whatever else he brought or did not bring from Buxton Grove, Br. Osborne came with energy and enthusiasm—invaluable assets—and the Divine blessing has attended his labours. The outlook is better at the twin stations of Bethesda and Spring Gardens than for some time past. Quite possibly zeal outran discretion, as the Bethesda minister was laid up with a very sharp attack of malarial fever. It was a great relief to us all when the fever yielded to Dr. Gibbon's treatment and Br. Osborne was mercifully restored.

The vacancy made in Moravian Hill has not, as yet, been filled. For the time being, under sanction of the Provincial Board, Br. Ross has rendered valued assistance. Indeed, it is hard to say what we should have done without him, as the sad downfall of an Assistant of many years' standing threw us into difficulties. Owing to circumstances which need not be enlarged on, the Moriah minister has for the past two years been left single-handed, with no one to fall back upon in case of illness. Generally speaking, the work has been carried on with difficulty, so far as the preaching is concerned. One great lack in this Mission is that of upright men, of unblemished character and sufficient intelligence to do service as lay-helpers. There are many whose abilities qualify them, but the integrity and uprightness are wanting.

#### *Finance.*

Of the four congregations at Montgomery, Moriah, Bethesda, and Spring Gardens, Moriah and Bethesda raised their quota of Congregation Cash. The Missionary Association in the same two congregations, and at Salem, alone did well. The results at the other four centres were unsatisfactory.



*Missionary Comity.*

In connection with the Missionary Festivals we enjoyed Christian fellowship with Brethren of another Church. The Superintendent of the Wesleyan Mission, Mr. Cole, preached at Moriah, and his colleague, Mr. Burns, at Montgomery. In the earlier part of the year the Sub-Receiver (or Treasurer) of Tobago, Mr. W. H. Gamble, rendered brotherly assistance. A Baptist, and practically the minister of the Baptist church at Lambeau, Mr. Gamble's transfer to Trinidad was a distinct loss to the Lord's cause in Tobago, and to our own Church in particular. Mr. and Mrs. Gamble and their daughter were always most kind and attentive in their hospitality to our Brethren. Fraternal relations with the Anglican Church have been impossible. Their refusal to co-operate in Sunday-school and Bible Society work made it clear that such fellowship was not desired on their part.

*Schools.*

Our Schools have done well, on the whole. It would be well if it were realised to a greater degree that on our Day-schools and Sunday-schools depends our future. The outside testimony of the Examiner in Scripture, the Rev. J. Carrington, of Barbados, is encouraging. In his report on the annual examination he wrote as follows: "It has given me much pleasure to hold this examination again this year. When I compare in my mind the papers that have been sent up last year and this year with those which I overlooked on the first occasion, some years ago, the progress in neatness, correct spelling, and in grammar is a great satisfaction. But the chief pleasure arises from the successful result of an excellent plan to educate our children in Scripture truth, and the evident enjoyment of the matter by the children themselves." In the Schools Show, to quote the expression of the Commissioner-Warden, "the Moravian Schools come to the rescue" and redeemed the Show from failure.

*Home Mission Work.*

As for many years, Tobago has rendered substantial aid to the Home Mission on the North Coast of Trinidad, both in sending, at considerable outlay, Brethren on regular visitation tours and in a direct annual subsidy. Of late years we have scarcely been able to spare either the men or the means, our own needs being great and pressing. But the knowledge of the real spiritual destitution of the wandering Tobagonians on the North Coast has restrained our Island Conference from withholding its assistance.

*Visitors.*

The Mission does not often see visitors. The greater therefore was the pleasure to welcome Br. C. E. Romig and Br. Samuel Richard. The crowds that flocked from all parts to greet their old minister at Montgomery, were a remarkable but well



deserved testimony to the blessedness of Br. Samuel Richard's ministry in Sandy Point.

*The Epidemic.*

The year commenced with the dysentery epidemic still prevailing, but declining. Not until November could we say that we had seen the last of it. The death-roll was heavy indeed, Moriah alone having lost close on 120 members and children. From any repetition of the horrors of 1912 may it please God to spare us. Through the generous kindness of a Christian friend, and the valued help of his colleagues in the two islands, the Superintendent enjoyed two months' leave in April and May, returning in the latter month from England with Sr. Clemens. If not fully restored, a wonderful recovery from the desperate condition in which she had quitted Tobago had taken place.

*Are we ready for Self-government?*

General Synod will probably discuss the present position and future of the West Indian Provinces, and no doubt legislate towards our independence, &c. Whatever may be said of the other islands of this Eastern Province, the writer is constrained to record his conviction that it would be a dereliction of duty on the part of the Brethren's Church to cast us off. We are not ready to walk alone. Very far from it. The disheartening failures of 1913 in this Mission, referred to in the individual reports, make it quite clear that "the time is not yet" for anything in the nature of self-government. To leave us to our own devices at this juncture would be a failure in our duty to the labouring classes of these Islands, for whom our Church pioneered, and for whom she has laboured so long. It is, moreover, futile to ask us to "fix a date" after which the presence and labours of "foreign agents" can be dispensed with. We must face the facts, not *blink* them.

TH. L. CLEMENS,  
*Superintendent.*



APPEAL TO MEMBERS AND FRIENDS OF THE  
EASTERN WEST INDIA PROVINCE.

The First Moravian Church in Santo Domingo:  
San Pedro De Macoris.

Now Forward to La Romana!

Where is La Romana? Twenty miles to the east of San Pedro on the south coast of Santo Domingo. Not long ago it was a small Dominican village, ancient and sleepy; now it is a bustling



and growing town of more than 2,000 inhabitants. A Sugar Company has bought 100,000 acres in its vicinity, in order to plant cane and manufacture sugar. Already over \$1,000,000 has been invested there; the town has grown rapidly, the port has been improved, a factory is planned. In consequence, many people are attracted to this place, and immigrants, as well as Dominicans, are settling down. No Protestant work at all is carried on in La Romana. There is a Roman Catholic church, where a visiting priest keeps service at irregular intervals, but there are hundreds of English-speaking people, and many others, who have no gospel privileges. Many of them long for these privileges, and have prayed that a Protestant church might be established.

We have been invited to enter; about 100 adults have already expressed their wish to be connected with us; we have secured the concession of a beautiful site in the centre of the town, where a lot, 180 ft. by 90 ft., is held by us; we have had kind offers of help made us by those in authority.

*Now* is the time to enter in and begin work, for the field is unoccupied and the town is in its infancy. The Provincial Board has recognized this, and has decided that it must accept the invitation and begin work. Br. Bartels, on a recent visit, made arrangements for the erection of a place of worship, and a church is being built, 50 ft. by 28 ft.

That will be the second Moravian church in Santo Domingo.

May God bless the work!

And now, brethren of the Church and friends, your Provincial Board has begun this work in faith. As with San Pedro, so here, the Board believes that God has directed us to go forward, and that He will move your hearts to help us liberally in raising the necessary means. Initial expenses will come to more than £300, or \$1,500. Much more will be needed. We wish every Conference and every member of the Church to render efficient aid. Remember, we have 9,400 communicants in our Province, or 15,000 adults connected with the Church, besides many children. Let each adult give but a sixpence, and we would have a fund of £370 at once. Could we not raise that sum? We call upon you to do it. We *must* go forward. We must follow up our brethren who emigrate and are in danger of forgetting the best things; and we must carry the gospel to those who know it not, whether they live in Santo Domingo or China. We may do wonders if we allow God to work them through us and with our gifts. Forward, then, to La Romana! Let not the cause languish for lack of *your* support.

With best wishes, we are, your brethren of the Provincial Board, and, in their name,

E. C. GREIDER, "

*Chairman.*





## DEMERARA.

### REPORT OF THE MISSION FOR THE YEAR 1913.

#### Provincial Survey.

##### *The Outlook.*

**I**N spite of a decrease of 46 members, reported from the mother congregation, the statistics showed that the baptized membership of the Province stands now at 1,513, or 57 more than in the previous year.

While the receipts increased by 23 per cent., the expenditure rose to over 100 per cent. above the previous year, and left us with an adverse balance of £10 on the year's operations. This large expenditure was due to the special attention necessitated by the condition of our buildings. We have thus tided over a very difficult year—a year of heavy expenses.

Compared with the preceding year the condition of things has not materially changed: the question of "how to make both ends meet" still agitates the mind. The General Conference emphasized the desire, expressed in last year's report, that, failing increased aid from the Mission Board, it would be desirable to reduce the ministerial staff by one, until such time as the Province could see its way to recuperate its financial constitution. Nothing, however, has been done to put into effect this resolution of Conference, either one way or the other.

##### *Promise of Better Times.*

Promise of better times is being heralded by the optimists, who discern in the increasing output of rice, the discovery of new auriferous districts, the efforts of the Government to popularize scientific agriculture, and the preliminary survey of the route for the hinterland railway, signs of the dawning of a new era of prosperity. On the other hand, there are not wanting those who see in the increased cost of living, the rise in the incidence of taxation, the presence of so much unemployment, the emigration of the country's youth and manhood, the leanness of the money market, the closing down of large sugar estates and long-established firms, the frequent cases of insolvency, and so forth, ominous forebodings of a time of economic depression stealthily approaching with slow but certain steps.

The *via media* of the situation each must strike out for himself, borrowing encouragement from the former and prudent caution from the latter. If the establishment of Loan Banks become an actuality, improved drainage and irrigation be secured, the acquisition of cultivable land on easy terms be made general, a crusade by some Peter the Hermit of agricultural vision, with the watchword "Back to the Land," be made against self-



indulgent parasitism, and a reliable market be secured for exportable staple products, there is no doubt that prosperity will dawn on this "Magnificent Colony," and all its institutions—religious, educational, and social—will take on new strength.

*The Governor's Recommendations.*

His Excellency the Governor's account of his romantic trip to the remote Brazilian frontier—a trip lasting over 60 days, and performed by many methods of travel, some of which were rather primitive—is cheering and almost fascinating. He describes the climate as delightful, the possibilities fecund, and the outlook for settlement by Europeans very promising. He is the first of the long line of Governors who has so thoroughly explored this practically unknown land.

He recommends through his expert's report an Imperial loan of £1,250,000 for the construction of a railway of about 360 miles into the hinterland, as far as the Brazilian frontier, with one or two branch lines to tap the auriferous and diamondiferous districts. An important step will thus have been taken to connect Georgetown with the large cities of South America, and, from the missionary's standpoint, to open up the "neglected continent" to gospel influence.

*The Future of our Work.*

Should the hinterland become easily accessible by rail within a few years, and a new population grow up there, it should be our duty to follow the invitation to labour among the new arrivals or among our own people who will naturally migrate thitherward.

If Moravianism is to take its place in this expected southward march, and not get cramped by compulsory confinement, its financial wing-feathers, so closely clipped by General Synod, must be suffered to grow; its representatives must exercise more self-denial, more faithfulness as stewards; must realise the consequential importance of small things, and with faith and courage "attempt great things for God," Who will never forsake the work of His own hands.

Once again we crave the practical sympathy and prayerful interest of our wide circle of friends and well-wishers, who, more or less, are acquainted with the brave struggle we are making towards the goal of self-support and self-supply.

J. DINGWALL,

*Superintendent.*

---

Queenstown.

---

*General Review of the Year.*

Difficult though it is to prove the hypothesis that each congregational year has a characteristic feature of its own, it will not



be so in respect of the one under review. One feature stands out in bold relief—*that of success crowning plucky determination and united effort*. It was all praying, planning, performing, the whole year through—no resting on our oars; no relaxation of our efforts to have the work accomplished on which we had set our hearts.

Our entire suite of mission buildings—church, school, and mission-house—had to be thoroughly renovated: this was the elaborate task we had set ourselves. But we had reckoned without our host, viz., the baneful consequences of structural defects, and the tunnellings of the insect-borers.

The preliminary examination of the buildings by the carpenters, which we hoped would have been formal and inexpensive, revealed a condition of things—principally in the church-tower—which necessitated the employment of a staff of eight of their craft for very nearly five weeks, and the purchase of materials almost trebling the original estimate.

Before the painters were able to start on the substantive work for which the funds had been provided, the major portion had to be paid out for carpentry and building materials. Instead of \$360.00 (£75), our original estimate for painting, we had at once to devise ways and means for doubling this amount.

Here came the supreme test of solidarity of interest in a common cause, of the power of cohesion and unity in a time of urgent necessity, and of practical trust in God. As one man all rose to the occasion. Like Nehemiah we can truly say: "The people had a mind to work"; and work they did, young as well as old.

That a large element of self-denial has been infused into the donations and contributions goes without saying; and we pray that all may grow in this Christian grace.

Now that the task has been done in a masterly way, according to the general verdict, our feelings of satisfaction and thankfulness are better imagined than described, and we seem to hear the Master saying to us: "Ye shall see greater things than these; only believe."

#### *Statistics.*

In spite of the steady stream of emigration to more favoured lands, we are still privileged to register a substantial increase in our numbers. In addition to 43 children and three adults baptized, there were added to our roll by reception and confirmation 46 new members. The Confirmation service is one of the most impressive of the year. It lasts generally two hours, and is attended by upwards of 400 persons, who testify to the edification and inspiration they derive from it. The net increase for the year was 64 souls, making the present baptized membership 704, of whom 303 are communicants in good standing.

#### *Obituary.*

The death-roll has been the heaviest since the inception of our work here, eleven communicants having departed this life.



Three of them belonged practically to the Mission household : Br. David Millar, the sexton, Sr. Albertha Sullivan, who died suddenly of cerebral hæmorrhage, and old "Father Clarke," who for years kept the Mission premises in good order. The death of young Sr. Olivia Sealy, a promising and intelligent church-worker, filled us all with sorrow and deep regret. Sr. Caroline Sargeant's long illness in the Colonial Hospital so purified her and clarified her spiritual vision that she gladdened the hearts of all who visited her, setting forth by cheerfulness, patience, and resignation the great truth that

" 'Tis religion can supply  
Solid comforts when we die."

The bright, intelligent faith witnessed at the death-beds of these our departed ones cheers us not a little in the faithful teaching and preaching, in season and out of season, of the blessed truths of the gospel of the grace of God, which bringeth salvation unto all men. What a great privilege it is to be the humble means of helping one soul into the Kingdom !

#### *Finances.*

With one or two exceptions, every income-yielding item in the accounts showed a decided increase—notably the Missionary Association, which exceeded the previous year's high record by 15 per cent., and the Harvest Thanksgiving, which more than doubled the already noble achievement of its predecessor. The total receipts for the year amounted to \$1,051.74 (£219 2s. 3d.), or 30 per cent. above the preceding. This is the best record for any one congregation in the Province since the inauguration of the work in 1878, and a record achieved in the days when King Sugar is anæmic and feeble, and can no longer properly support his body of retainers and dependents. Adversity is gradually teaching our people the salutary lesson of self-dependence, mutual co-operation, thrift, and the value of little things.

#### *Church Attendance.*

Though there is vast room for improvement in this particular, we are glad to be able to report that, in the matter of attendance at public worship on the Lord's Day, and at the special services held during the Church seasons, there has been an encouraging increase.

Leaving out rainy days, the average attendance at the morning and evening services on Sunday is about 160 and 220 respectively, a fact which proves that nearly 40 per cent. of our members either attend irregularly or are practically non-churchgoers. There being so many "chapels of ease," some presumably shorten the journey to their own church, and indulge rather too frequently in this convenience. On festive or special occasions the building is either quite full or uncomfortably crowded. At the last Watchnight service the very platform was invaded, to afford accommodation for the congested audience.



*Societies, &c.*

The Societies, or Institutions, within the bosom and under the ægis of the church are the Women's Mite Missionary Society, the "Brotherhood," the Christian Endeavour Society, the weekly Bible Reading Association, the Women's Working Society, the Friendly and Burial Societies, the Penny Bank, the Girls' Guild, and the Young Men's Mutual Improvement Society.

All except the last two were actively engaged during the year, and gave a good account of themselves. Among the rest the most vigorous is the Women's Mite Missionary Society, which celebrated its first anniversary on the 6th of May. Great was the event. Each of the Moravian Mission-fields was represented by one leading member of the Society, who gave a succinct account of the rise, development, and present status of that particular Mission. Aided by her "field"-workers, she made collections among friends and sympathisers, and presented them in the name of her field at the close of her recital. The sums aggregated \$77 (£16 0s. 10d.), nett, which was afterwards augmented by fortnightly subscriptions to over \$82.00 (£17 0s. 8d.).

To this valuable auxiliary the Missionary Association is most indebted for its large contribution of nearly £50 to the congregation funds.

The periodicals which find their way among the literature read at the meetings of the Society are "Moravian Missions," "China's Millions," and "Regions Beyond." Instructive papers are also read, and lectures periodically given. The meetings teem with interest, owing to the variety of items dealt with, and the pleasant commingling of young and old.

The "Brotherhood," or, better, Men's Bible Study Guild, came into existence at the beginning of the year. In addition to Bible study the members practise extempore speaking, write papers on useful topics, and prepare themselves more or less for assistance in church work. The book specially studied this year was the Epistle to the Philippians. Under the presidency of the minister expositions were given and short sermons delivered from portions of the Epistle. The brethren as a whole speak appreciatively of the benefits they derive from this institution. Though its active membership is not large, thanks to the energy and enterprise of the working element in it \$33.00 (£6 17s. 6d.) was raised and donated to the Church Repair Fund.

The Weekly Bible Reading Association consists principally of female members. For up-to-date Bible knowledge the minister generally refers to members of this class when others fail.

*Y.P.S.C.E.*

The Christian Endeavour Society is pursuing the even tenor of its way. Its former vigorous life has not quite returned; nevertheless, good, unobtrusive work is being done, and its contributions to Missions are in due proportion to its membership.



*The Penny Bank.*

Though started only in September the Penny Bank has already 80 depositors, the majority of whom are children. The book-keeping takes up time, but the lesson on thrift which is inculcated and practised thereby compensates amply for the time and trouble taken in opening ledger accounts for pennies and half-pennies.

The Friendly Society, consisting of over 550 members, is of incalculable good to those privileged to enjoy its benefits. Its death-rate was 1.2 per cent., and its cost for doctor and medicine a trifle over one dollar per member yearly.

The Burial Society, which caters for the over-age applicants to the Friendly, has a membership of nearly sixty old people.

All these secular phases of Church life have their high worth, viewed not only from the economic but also from the moral standpoint. The prosperity of the Church depends to a great extent on the prosperity of the people; and the more pronounced are these lessons on thrift and self-dependence the more also will the sense of self-support be fostered in matters having reference to Church and School. And, if action and reaction are equal and contrary, we should be led to expect to reap the fruits of reciprocity in things spiritual as well as temporal.

*Schools.*

The Primary School maintains its efficiency in every way.

One of the six Primary Scholarships annually awarded by the Government was won by one of two boys of our School who reached the scholarship standard. The successful candidate has since proceeded to Queen's College. Of the average enrolment for the year—339—20 per cent. are East Indian children, who, as always, show a decided aptitude for learning, despite the fact that many of their parents have had to send them under compulsion from the Education Officer!

Owing to the greater demand made on the minister's time by increasing Church work, he had to withdraw from direct tutorial duties at the beginning of the year and transfer the immediate Directorship of the Secondary School to the headmaster of the Primary School, assisted by one of the former teachers of the Secondary. This caused a falling off in attendance; but gradually the numbers are rising.

The Sunday-school showed more signs of vigour and life than in the past year. Besides meeting its own expenses, it contributed the fair sum of \$4.00 (16s. 8d.) to the cause of Missions.

*Fires.*

In the month of September, while the church was undergoing repairs, and repainting and repolishing were proceeding apace, a terrible calamity by fire was providentially averted. A minute later and the fire would have got beyond control, for the live electric wires were being licked by the too active flames. Spontaneous combustion of shredded rags saturated with turpen-



tine and paint-oil, used in polishing and carefully stowed away, was the cause of the ignition: it was a sure accident and not the result of carelessness, nor was it an act of incendiarism. General sympathy mingled with congratulations was expressed on every hand. The damage done will be repaired at a cost of £2.

The destruction by fire of the Roman Catholic Cathedral in the early part of the year, and also the wiping out of several blocks in Lombard Street, entailing a combined loss of 22 souls and over \$1,300,000 (£270,833), will make 1913 ever be remembered as "the year of the fire." While extending the deepest sympathy to our fellow-citizens who were sufferers thereby, we are the more thankful that none of our members sustained any loss.

All these dispensations of Providence could not fail to preach eloquently to our members the need of living nearer to God, and of not making provision only for the flesh, to fulfil the lusts thereof, but to "make sure their calling and election." It was a year of much heart-searching and self-examination, of the pouring out of the heart to God in prayer and supplication, of the re-consecration of the life to the great Searcher of hearts.

#### *Morals.*

The three cases of serious moral defection which called for the exercise of Church discipline served as a warning against illicit companionship, inconstancy, and lukewarmness. Notwithstanding these regrettable happenings, which will occur in the moral and social evolution of a people handicapped by the incubus of a none-too-good heredity or environment, there is clear evidence of an earnest desire after holier living, and a gradual elevation in sentiment in respect of decent Christian living.

The number of marriages—43 in all—points to the fact that there is a growing tendency towards the improvement of social and settled home life.

The closing service of the year voiced in a fitting manner the feelings of the congregation: it was redolent with the fragrance of gratitude and praise; while it humbled, it also uplifted; while there was wounding, there was also healing; songs of repentance rose to strains of triumphant trust in God; and we looked back upon a year in which something was attempted and something done in the name of Him who said: "My Father worketh hitherto, and I work."

JOHN DINGWALL,  
*Minister.*

---

#### Graham's Hall.

---

#### *General.*

The opening weeks of the year 1913 were made memorable by the persistent downpour of rain, which not only "washed out"



the services of the Week of Prayer, but literally converted our Mission compound into one beautiful mass of water, fully three feet deep. The flooded condition of the premises, lasting over a fortnight, and of the entire East Coast land, so to speak, when viewed by His Excellency the Governor on a flying visit, evoked his pity for the people who worship in the little church, and for the resident missionary who was confined within doors, except when called out by some unpostponable duty, and then lifted shoulder high across the watery waste. In consequence, certain phenomenal results had to be reckoned on as imperious forces—to wit, alternate heat and damp, stagnant pools and choked drains, and decayed vegetable matter lying about the frequently inundated areas; to say nothing of the prolific pests of mosquitoes and other obnoxious flies generated for certain in malarial swamps. Moreover, it is not to be doubted that to these setbacks were due in part the abnormal cases of sickness that were prevalent during the first half of the year among our people (the little and the old folks especially), whose impoverished and ill-fed condition often threw them on the charity and care of the Public Institutions. And hence it is natural to report that church attendance was greatly militated against; nor was this state of things improved by the recalcitrant spirit of those who indisputably proved that they had received the grace of God in vain.

#### *Pastoral Difficulties.*

The difficulties of pastoral work in Demerara, among a people living to a large extent in places where public opinion respecting social, moral, and religious questions is painfully non-existent, are not easily accessible to the imagination of the average foreign reader. There have always to be combated the inevitable results wrought in the lives of some of our people by their contact with the outer world; and this wandering class, on their return, periodically exerts a by no means wholesome influence over their fellows who stay at home. And in addition we have to contend with that regrettable type of Christianity which throws the whole responsibility of *personal salvation* on forms—on a vicarious righteousness and an abstract belief. Hence, we cannot for a moment leave unnoticed and unprotected those who forget too easily that faith without works is dead, that regeneration without sanctification is not in conformity with the mind of our Lord. In like manner, we heartily desire to see an abolition of that creed which makes church-going more dependent on the periodical rousing administered by the pastor than on the inclination of the soul that “longeth, yea, even fainteth for the courts of the Lord.”

#### *Spiritual Aspect.*

To-day, thank God, living examples are not wanting of repentant prodigals whose restoration to Church fellowship and communion amply proves that the power of the Church, if it would uplift the world, must be, not in its numbers, its wealth,



its social prestige, or its perfected order, but in its love for men. As touching the cases of estrangement from the fold, which had been so much in evidence, while we remember with fear and trembling the Divine warning: "Woe unto that man by whom offences come," it is none the less true that petty grievances, trivial offences, and misinterpreted actions were often used as coverts for the spirit of perverseness and blind unbelief. The Spirit's influence has, however, overruled these things for good. In like manner has the love of the Church laid its restraining and helpful hand on a hopeful band of young people, four of whom have been promoted to the ranks of communicants through the rite of Confirmation. This raised the number of accredited communicants to 95 persons.

If humbled on the one hand by the minor notes struck in reviewing the events of the year, we are cheered on the other hand by the genuine fruits produced by the preaching of the Word and the vital leavening of the Gospel in more consistent living and practice..

#### *Pastor's Anniversary.*

While the call to rally around the tenth mile stone reached in the pastor's settlement was not as joyfully responded to as was desired, the celebration of the event has nevertheless fulfilled its purpose. If that which ministers to the social part of man was thought of, that which belongs to the spiritual was not given a subordinate place. While we sang "Ebenezers" we also led in contrite prayer. In counting our blessings we thankfully record the starting of systematic teaching of the Scriptures in the Day-school, and the holding of a Friday afternoon service for the children by the minister; the greater reverence for God's house, in which our people worship with decency and in order; the change of public opinion, so rampant against the laws of the Sabbath, and the commendable love for the keeping of the same; the organising of open-air services, and the opening and maintaining of pioneering work in the township of Plaisance; the putting off of the spirit that makes for vanity, and the putting on of the spirit that makes for orderliness in walk, life, and conversation; the wiping out of demoralizing dancing and gambling dens, and the creating against them of a spirit of disgust and indignation; and, lest we forget, an improvement in organisation—a better conception of the value of things spiritual; more hearty co-operation on the part of church officers; and a general willingness for service.

#### *Congregational Occurrences.*

Our joy at Harvest time was unique. Can we measure, even in imagination, the influence which twelve young brethren and sisters set in motion as they went out in twos among the members in order to awaken interest? The six arches erected along the aisle of the church, with representative banners, on which were inscribed the mottoes: *Faith, Hope, Love, Cheer, Truth,*



*Loyalty*, did credit to the self-sacrificing zeal of the workers, and to the cause for which they banded themselves together.

At our Mission Festival held in June, our distinguished friend, J. L. Stoute, Esq., J.P., the Manager of the Ogle factory, presided, and delivered a helpful address, in which he exhorted our people to loyalty to the Church, and to habits of thrift and honest industry. We rejoiced in the promise held out by the Chairman, viz., to render us practical assistance in encouraging our people to settle around the church.

#### *Numerical and Financial.*

According to the Statistical Report the total membership stands at 393, of whom, as already stated, 95 are accredited communicants. We note a steady decrease as compared with our position ten years ago; nor can this be otherwise, in view of the drainage caused by death and removals, as well as the state of the present population.

In connection with financial matters our congregation also shows weakness. And even when a spirit of greater liberality is evinced, the fact still remains that the economic position of the district tends rather to pauperise than to improve the material worth of the people. Glancing at the financial statement of this congregation, I am thankful to be able to record that our people have out of their hard-earned pittances contributed £35 10s. Od. to the Provincial Treasury.

#### *Economic Position.*

This leads me to record my conviction as to the economic state of this district. An eye-witness of the past could not have imagined that the life of the people would be so greatly hampered by imperfect drainage and the paralyzing blow given to the farming industry, (1) by the continuous exodus to larger and more flourishing places, thus robbing the district of its youth and manhood, (2) by the increased percentage of East Indian labour, and the ever-recurring difficulty of obtaining remunerative work on the part of the natives. It was manifest as early as 18 years ago that the economic strength of this area was on the wane, and that the days of its prosperity were for ever gone. The day is now past when "anyone can be a farmer"; for the farmer on his part is not satisfied with an occupation which he cannot control, a profession which must hang its head because it does not perform its relative functions, and does not satisfy its own peculiar market.

It is not to be wondered at that this state of affairs affects the Church; as indeed it does. And the only remedy for the *discontent*, for the apparent financial weakness of our congregation, which has not fulfilled its obligations, lies, *inter alia*, in a greater economic prosperity, with the ultimate aim of a more attractive and satisfying rural life.

C. F. FRANCIS,  
*Minister.*



## Tabernacle.

---

### *Fiftieth Anniversary.*

Casting a glance back over the work of the year 1913, and trying to estimate the significance of its main events, the reviewer is confronted with various cheering features.

First and foremost among them, towering far above everything else, was the celebration of the "Golden Jubilee," or 50th Anniversary, of the founding of the church. Joyous and glorious was the occasion; inspiring its appeal to all hearts; and stirring its recollections as the blood-stained memories and self-sacrificing deeds of the past were recalled. Small wonder that a new halo of glory seemed to encircle the old building, and that fervent renewals and reconsecrations resulted!

### *Red-letter Days.*

Passing from this event, we note that seldom had we in one year so many red-letter days, in which all the church joined to work hand in hand for the common good; and that, as usual, among them our Harvest Festival and Self-Denial Social were the very best, not only from the great joyousness of the occasions, but principally from the more tangible aspect, the financial result, which realised not less than a gross total of \$203 (£42 5s. 10d.). A part of this amount, the noble gift of that brave little band of ever-toiling workers, the Women's Working Society, went towards the purchase and installation of a splendidly serviceable gasoline lighting system, consisting of a beautiful "Dreadnought" chandelier of 1,000 candle power, a six-gallon tank and fittings, and an ornamental dome. Pleasing it was to observe how these contributed to the brightening of our services and the increasing of our funds on special occasions, without additional expense in the actual working.

### *Removal of Schoolhouse.*

The removal of the school-house to a piece of land directly opposite on the other side of the road, was another feature of the year. It cleared the land for the erection of the new building, and made it possible in the future to have a church and a church-yard unmolested and undesecrated by too much irreverent familiarity. The first signs of our being in earnest to carry out this scheme appeared on Saturday, April 19th, in the shape of two large green-heart timbers thrown down at the top of the village by the railway "luggage"; and no little flutter and stir was occasioned in the breasts of many by this little-noticed event. We seemed to see a rift in the hanging clouds, a pin-hole of light in the brooding darkness. On the following Monday willing hands were ready to bring them to the spot, and when the time came to lower and remove the building to the site appointed, not only were our own members ready, but friends, of whom we did not know there were so many, came



forward in great numbers and rendered unstinted assistance; so much so that a job that would ordinarily have cost us \$150 (£31 5s. 0d.) did not eventually cost \$15 (£3 2s. 6d.)!

*New Hymnbook, Church Agencies, and the Future.*

During the year also the new hymnbook was introduced and heartily received. We thankfully realised what a bold attempt had been made to produce a modern book.

The Women's Working Society, part of whose work we have already reviewed, together with the Young People's Union, the Choir, the Sunday-school, and the Day-school, did good, faithful, and united work during the year, and as a result our membership was increased and our general funds augmented. What hampers a further and greater growth all round is now sufficiently recognised, and God be thanked that at last we seem to have arrived at "the parting of the ways," and are about to see the long-standing disability removed. God grant that not many years hence the church shall take its part spiritually as a strong centre of the much-desired extension of our work.

HENRY W. GRANT,  
*Minister.*



## NORTH AMERICAN INDIANS (California).

By Br. W. H. Weinland.

**T**HE annual reports of our Indian Missions have been prepared and published as usual. But there are some features of our work of which none of the reports speak, but which I think should be mentioned.

There seem to be those who judge of the success or failure of a work solely by the statistics. But is not much of the most essential work of a faithful pastor frequently of such a nature that it cannot be subjected to statistical tabulation? I know this is particularly true in Mission work. The statistical tables deal only with *numbers*, and contrast the numbers of this year only with the numbers of last year. In fact, however, numbers may mean much, and again they may mean little. What really counts for more than mere numbers is the *quality* of the work, and the influences set in motion which make for permanent results. In all Indian work progress is slow, time being often required to note any progress whatever, and the yearly survey often fails to take note of results which can only be made apparent by a survey of the work of the past decade or two instead of the past year. It is therefore my purpose to set forth



some of the results and changes seen amongst our Indians since the beginning of our work in 1889.

### *Our Task.*

The Indians of Southern California are all officially designated "Mission Indians," because they were the people amongst whom the Franciscan Fathers worked from 1770 to 1840, when the priests finally withdrew, leaving the Indians "as sheep not having a shepherd." Of the *spiritual* fruits of the old Californian Missions there were but few. Catholicism, as a rule, ends in superficial formalism. Plainly enough our task lay in working for an experimental personal knowledge of the Saviour's power, in establishing morality instead of the loose, lawless way of living then prevalent, in substituting individualism for the blind following of old Indian customs, and in creating a Christian public sentiment instead of the heathen way of looking at things. None but God could do this, but, as God works through human instrumentalities, we sought to become the instruments through whom He might work, letting the light shine from our own lives, our home, and through our children.

The material condition of the Indians also demanded attention and work. Christianity produces character, and character manifests itself in better homes, better home life, improved farms, and a sensible application of the results of labour.

But it was useless to try to change the fruits of a tree the roots of which remained wild. The economic principle of the old Indian life could produce no individual progress. Like that of other uncivilised tribes, the economic life-principle of the old Indians led to careless squandering of resources, and to unthinking disregard of consequences. To change this, and to substitute the white man's thrift and foresight and economy, without producing the white man's *greed*, was indeed no small task.

### *Ways of Working.*

Not for a moment would I wish to be understood to claim to have been the only agency working towards these ends. Broadly speaking, the United States Government claims to make the Indian a self-supporting citizen. Schools and education have been strong factors in this work, and near-by white civilization has also had its influence. But the missionary—what has he done in this direction?

The salary paid the missionary has never supplied the necessities of life without supplementary labour. Necessity has therefore supplied the spur to achievement. The Government gave us the use of five acres of land, which we selected in the very centre of the Indian population to develop into a fruit farm. By personal labour we sought to teach the dignity of labour. The Indian is so constituted that he reluctantly takes instruction through his ears: but place him so that he becomes saturated with an idea and then he takes it up by assimilation or suggestion, thinking that the idea originated with himself. That this



Mission farm has been a good object lesson has been acknowledged by Government officials as well as others. Then ten acres at Martinez, as well as the one hundred and sixty acres at Rincon recently sold, at a handsome profit, by our "Society for the Propagation of the Gospel," were also cultivated with the same object in view. To prove to the Indians that they themselves could attain the same results, a reliable, progressive Indian was chosen, a loan of money secured for his use, and an *Indian* fruit farm started. What was the result? Every dollar of the loan was paid back promptly, by the Indian, and the experiment was repeated. Fruit raising by the Indians has now been established on a successful basis. But more than that—jealousy was awakened among other Indians, which properly directed has become wholesome emulation. As I write these lines the Indians of this Reservation are preparing to plant more than one hundred acres with various kinds of fruit—one is planting one acre, another two, another five, up to ten acres each. The fruit is of the best, and brings the highest market price. The result is seen all along the line—better homes, better horses, a contented people.

At the same time the voice and the example of our missionaries have ever been on the side of total abstinence from all intoxicating liquor. Whereas formerly drunkenness was common amongst the Indians, to-day it is practically unknown.

Indian marriage customs were very loose. At first we attacked this evil alone. Later the Government enforced marriage laws, and to-day practically all Indian couples living together have been legally married.

The making of Indian baskets has been stimulated by securing a market amongst collectors, tourists, and dealers. This has often been a serious drain on the missionary's slender resources, for the Indian demands cash in advance. The business is not conducted for profit, but simply to help the needy, and the market is often hard to find. Along the same line, our missionary at Martinez is the unpaid middle-man for the sale of wood for the Desert Indians.

Count the graves on our Moravian graveyards, and you will have the approximate number of coffins made by our missionaries. For Martinez an allowance for this purpose has been made from Mission funds, but here the cost of the coffin has come from the missionary's slender purse. But there is progress to be noted along this line, for as the Indians become better fixed, financially, the missionary is less frequently compelled to furnish the coffin, if the dead are to receive decent burial.

At Martinez the Indians have perhaps made even greater progress than those of this Reservation, for the reason that they had so much farther to travel in order to reach their present stage of civilisation. Twenty years ago the Colorado Desert, in the midst of which Martinez is situated, was a veritable *desert*. The Indians located there merely *existed*. The scant rain of winter, the torrid heat of summer, and the lack of water for



irrigating made the cultivation of the soil an impossibility. Our pioneer missionary at Martinez, Br. Woosley, worked and experimented for several years with engine pump and surface wells to solve this water problem, and finally, just before ill-health in the family compelled his removal from the Desert, proved that artesian wells are the most feasible solution of the difficulty.

Meanwhile, through the National Indian Association, we repeatedly petitioned the Government to give the Desert Indians artesian wells, each rebuff only serving to spur us on to new appeals. Finally came success, our own Mission well proving the correctness of our contention that artesian wells were possible. To-day the Desert is dotted with artesian wells—almost every Indian family has one—and the result is: promising ranches of waving alfalfa, and melons by the car load. Our Indians are in better health, a few neat cottages are being built each year, and other signs of progress are noted.

Our present point of attack is the *ownership of lands*. Under communism individual progress is greatly hindered. There is no positive guarantee that the Indian improving a piece of land will ever own it. The present Reservation system must therefore give place to individual ownership of land by receiving trust deeds for a period of tutelage, but looking towards eventual ownership in fee simple. The old Indian ideas, politics, the greed of Government officials holding on to fat salaries, the Catholic Church—all these combined have been the deterring factors, but the goal seems now in sight, and, unless unexpected defeat should prolong the battle, these Reservation lands will soon be distributed *pro rata* to all the Indians on a great basis, and we feel that this will open the door to still greater progress.

The Government employs numerous Field Matrons amongst the Indians of other tribes, who work for the elevation of the Indian women just as the missionary does for the uplifting of the men. Substantial salaries are paid to these Field Matrons, accompanied by helpful perquisites.

On the other hand, the missionary's wife receives no salary: yet at each of our Moravian Indian Missions, the wife of the missionary has been a most faithful helper, working along such lines as we men could not undertake. Among these activities of the sisters may be mentioned: sewing classes, King's Daughters' Circles, playing the organ at services, teaching the younger children at Sunday-school, training in house-keeping, in the proper care of babies and of the sick, guiding the girls along moral lines, and in many other ways too numerous to mention. Government officials have repeatedly remarked, "There is no need for a Government Field Matron here. Your wife is doing all that a regularly appointed Field Matron could do." Simple honesty compels the recognition of the fact that the missionary's wife has been a potent factor in the progress made.



*The Future.*

What of the future? Reader, under God the answer to this question lies wholly with the Church. That the Church has faith in God goes without saying. But does the Church have faith *in the Indian* sufficient to do its part towards the continuance of the work? By this survey of the work since its inception I have endeavoured to show specifically the progress which our Indians have made. That dangers loom ahead is as true as that difficulties have been overcome. That our Indians will make still further progress, in spite of periodical lapses and individual failures, this I firmly believe. Should not the progress which they have already made inspire us with sufficient faith in them to enable us to stand by our guns until the final victory is won?

Banning, California, February 19th, 1914.

[From the *Moravian*.

---

## SOUTH AFRICA—EAST.

---

### A GLIMPSE OF KAFFRARIA.

---

By Br. William Mazwi, of Nxotshane, Mt. Fletcher,  
South Africa, East.

---

#### *Nxotshane.*

**T**HE small congregation with the odd name of Nxotshane has always given me much encouragement during the eight years I have been with it. It has kept on growing slowly, but steadily. With the people outside the congregation there has been trouble, but it has not been very serious. I believe in such times a feeling of racial sympathy, which exists between us, has been of great advantage. Like myself, they are the descendants of the Northern tribes that were conquered and scattered over the whole land by the Zulus. They then found homes, and acquired new habits from every other Kaffir tribe. Some of these refugee, or Fingu, tribes penetrated through the native territory to that of the Dutch farmers of the beginning of last century, and acquired Hottentot and half-civilised manners. The greatest



treasure they have discovered in their wanderings has been the Christian religion. Many Fingus became witnesses of its manifold blessings. So it was, then, that, when the time had come for them to settle in a land which should be their own, they already had Christian witnesses among them. That portion of the Fingus that found land here in Griqualand East was led by a Hlubi chieftain named Zibi. It was through his instance that the Moravian missionaries became the pioneers of East Griqualand.

Nxotshane is the most western station in Zibi's territory, under one of the spurs of the Drakensberg Mountains, the Andes of South Africa. Its climate is cooler than that of any other of our stations. The very sight of snow, which often covers the mountains for weeks together in winter, imparts a shivery sensation to the poorly clad body of the South African native. Of late years the district has grown more and more unfavourable for agriculture. As the population increased the low-lying ground near river-beds was used up, and every other patch of ground not covered with stones was broken up and tried as arable ground. The prospects of this industry are still far from promising, just in this part where Nxotshane and its out-stations lie. Being trained to the habit of the failure of two of their harvests out of three, the people have become traders, and beggars! Last year (1912) the harvest had been a failure. And when the ploughing season came on, the people were eager to make another trial in ploughing. But the rain was gone. Let me give you some description of the embarrassment of the people in such a crisis:—

It is already September. The young wheat sown in the winter had already adorned the dreary landscape with green spots here and there. But now it is withering, because the increasing heat of the approaching summer is only relieved by raging winds and dust that sport over the country at their will. Then the Chief—Christian or heathen—thinks of his duty to the nation. He appeals to the missionary, and asks for a meeting—a prayer-meeting asking for rain. This is really a regular custom in this land. Then on the day appointed the church is crowded. Last year sometimes the hopes were very great. For after such a meeting rain clouds appeared and covered the blue sky. Yet no rain came, but instead a violent raging of the wind and storm. The heathen soon despaired and made another attempt, this time to their gods. They believed that if a chief and his men would go out to hunt, take the offal of the animal killed, and mix it or submerge it in a pool of water in the stream, rain was sure to fall. As antelopes are almost extinct in all native reserves in South Africa, hunting is anything but sport. But luckily on that occasion, when the hunters were already turning homeward in despair, a roebuck was started. But the fellow was too good for that party of dogs. He flew over ravine and hill, and up the mountain to a pass, where he jumped over the wire and was safe in Basutoland. The pursuer



renewed their hope, and were amply rewarded by suddenly coming upon an old doe, which I presume was the "aunty" or "grandmother" of the *schillem* that escaped, and which they killed and forthwith sacrificed to the god of rain. No relief! What next? Try the missionaries again. And then the Sesutho doctrine. This is very simple. Natives very seldom take a bath, except in very, very hot weather. Then an elderly man of chieftain descent, who has not had a bath for the last three or even five years, is consulted. He agrees, and goes for a bath, perhaps with the same confidence as that which Elijah once had on Mount Carmel. But the depression grows more intense than ever. The rivers are dry; a few holes preserve stagnant water. Cattle are dying for want of grass. The price of mealies—the staple foodstuff among our people—has risen to thirty (30) shillings, and to thirty-five (35) shillings.

Such is the story of 1912. It was already about the middle of December when this record drought broke, and with it the depression, because two weeks after a good rain the natives got enough milk from their cattle and goats to support themselves and their families.

*The Out-stations of Nxotshane: Ulundi and Vuvu.*

A trip to these out-stations, nestled along the Drakensberg, is a true testimony to the courage and devotion of the Moravian missionaries who founded them. A missionary of the Presbyterian Church once visited his church members there, near Vuvu, and never did so again. Every one of the three school inspectors who have been there with me expressed their loathing to go to Ulundi again. But our missionaries have done it, not only once, but at least eight times a year, and not from a white man's trading station in this neighbourhood, but from Tinana, one hour and a-half farther down. The way is only a bridle-path along the banks of the Tina River, which is crossed eight times. The last part of the way is a mountain, in its original state still. The natives do not care to have any pickaxes and shovels. It will take half-an-hour to get to the top. By this time your faithful pony has stolen your tenderest feelings of compassion. He is wet with perspiration, and pants fearfully. Then, after another half-hour's ride on the terrace, Vuvu is reached. From there to the other station, the ride takes some three-quarters of an hour, in a southerly direction, for in the west the district has ended in the notable chain of mountains, the Drakensberg. But for its excellent meadows for sheep and cattle, this region was not at all intended to be the home of man. Still, we have in this wilderness two schools, each with about forty children. Ulundi is under a Christian headman, through whose example almost all the men in the locality are Christians. He is himself an eloquent preacher, and leads his audience with a good tenor voice in singing. The younger congregation, Vuvu, is a place of trouble. The headman is not only a heathen, but a very false



man. And so are most of his people—not from his example, but by nature. They are of Tembu extraction.

This time I have written for the purpose of expressing my thanks to you for your thought on behalf of such an obscure and insignificant place as Nxotshane.

[From the *Little Missionary*.



## WEST HIMALAYA.



### LIFE AT A LONELY STATION IN THE HEART OF THE HILLS.



By Bishop B. La Trobe.



ONE of the cheeriest reports that we have read for a long time comes from our missionary, Br. Schnabel, at Kye-lang, in the heart of the Himalayas. For about half of the year he and his wife are almost the only Europeans in the whole province of Lahoul, between the Rotang and the Baralacha Passes. His review of the year 1913 was written just before the winter's snows closed these passes for several months.

Cheering as it is, his report by no means forgets that there is shade as well as light in the year's story of a small Tibetan congregation whose endeavour it is to be light and salt for a great district around that centre. As a good pastor, he loves his flock; but he is not blind to their failings, and he is fully aware of the temptations which beset their Christian life amid Buddhist heathenism. He can bear witness that the Holy Spirit of God is working in them and by them, that the light is gaining on the prevailing darkness, and that there is real progress.

#### *The Seasons of the Christian Year.*

The successive seasons of the Christian year bring their own messages to this little congregation and its environment. The first week of the new year was marked at Kye-lang by prayer meetings in unison with many Christians all over the world, and also by the appointment of a congregation council. Two of the "elders" thus accredited by their fellow-Christians were our evangelists—Ga Puntsog and Zodpa. The third is Pal Trashi, a recent convert, who has given up much for Christ. These were elected for a period of three years. They meet once a month



with their missionary in his study to consider all that concerns the spiritual life and usefulness of the congregation. To him they render an account of the church contributions which they collect, and they see to it that these, as well as the offerings at the Sunday services, are duly applied to their special purposes.

During the Passion Week each of the members comes to the missionary for Christian converse, preparatory to the Holy Communion on Good Friday. On Easter Sunday there was the baptism of an adult candidate and of two children of one of our Christian families. By baptisms, confirmations, and the arrival at Kyelang of several Christians from our other Tibetan congregations, the membership is now three times what it was when our last General Synod met. It now numbers fifty, being eighteen communicants in full church standing, and three under temporary church discipline, three baptised adults, and twenty-two baptized children. Four candidates for reception make up the fifty.

In their gratitude to the great Giver, our Kyelang Christians brought ample offerings at their Harvest Thanksgiving. Besides 20s. for the Sustentation Fund of their own Province, they contributed nearly 50s. for our Mission Deficiency.

So the year passes on through summer and autumn to the winter months, which are the best spiritual sowing time. For the people are more at home and more at leisure. Then the week is filled with work designed to build up the Christians in their faith and to win the heathen for Christ. Besides the regular Sunday services, the week evenings are well occupied. On Tuesdays the missionary gives his people a course of Church History, at their own desire. The Thursday evenings have lately been devoted to studying the Epistle to the Galatians, and on Saturday nights there is a prayer meeting. Separate instruction classes are held by the missionary and his wife respectively for the men and the women. The former begged for enlightenment as to the contrast between Christianity and Buddhism, and this is given them by their missionary with all fidelity to the paramount claims of our Lord Jesus Christ, yet with charity for those who have not yet recognised His claims.

Christmas and the New Year were bright occasions, which attracted the heathen to share the joy of their Christian neighbours, as far as they could understand it.

#### *Evangelistic Work.*

The missionary and his helpers are diligent in seeking to win the heathen at Kyelang and in a wide circle around. They preach in the village street and visit in all the houses of Upper and Lower Kyelang, and of the neighbouring village, Biling. It is a hard fight against the atmosphere of dull indifference created by lamaism. Even the great earthquake of 1905 made but a transient impression on the careless people. Yet when the missionary is able to converse alone with one or another of the heathen, and the man can honestly express himself without fear



of his neighbours, the confession is not infrequently made : " We do not hold with the lamas, nor do we believe in the idols : we pray to your Jesus."

Kulu, the province to the south of Kyelang and on the Indian side of the Rotang Pass, has recently claimed more attention. The Tibetans are increasingly seeking a livelihood there, and several Christians, mainly from Poo, have settled there. Br. Schnabel sent both Ga Puntsog and Zodpa to attend the great "Mela" at Sultanpur, the chief town of Kulu, and especially to visit the Christians in that province. Ga Puntsog is so eager for the souls of these people that he is willing to go and live there. He and his family spent the last winter at Kyelang, instead of at Chot, and the closer Christian fellowship of the main station has been good for him, and especially for his wife and children.

Twice Zodpa went up the valley from Kyelang to Dozam, a plain at the foot of the Baralacha Pass. There is no village there, but in summer there is often a considerable concourse of tents. Hundreds of traders and shepherds meet there, and he seized the opportunity for evangelistic work.

Down the valley, in a district called Patanam, or Chamba Lahoul, Ga Puntsog found a colony of Tibetan settlers, who sadly needed his Gospel. They had sunk deep into the mire of sin. Further down this valley lies Repag, a village deemed holy by Buddhists, Hindus, and Moslems. It is, therefore, known as "Triloknath," the threefold holy place, and crowds of pilgrims gather there every year. Numbers of these passed through Kyelang during 1913, and so came in contact with our missionaries on their way to and from the shrine. They came to the Mission house, and accepted or bought portions of Scripture and other Christian books. Br. Schnabel visited them in their tents and continued the conversations on religious topics, till he could tell them of the incarnate and Divine Saviour, whose grace brings free salvation without the human merit they were toiling in vain to acquire. Some of them would answer : " Oh, yes, we have heard that ; the Leh Sahib (or the Kalatse Sahib) comes to our village. Your religion is good ; but ours is better, because it lays stress on merit. Therefore we go on pilgrimages to Repag." True, they go to Triloknath, but they find not what they seek there. God grant that they may seek salvation where alone it is to be found ! And God be praised that His mercy has brought the message of salvation, through Jesus Christ our Lord, within the reach of earnest seekers in the heart of Asia !





## ESKIMO WORK, BAFFIN'S LAND.

---

**R**EADERS of PERIODICAL ACCOUNTS will doubtless welcome news from such an out-of-the-way place as Baffin's Land, where missionaries of another Society, who have long been in touch with us and our work in Labrador, are doing their best to bring about the conversion of the many Eskimoes who live in those northern regions, out of reach of our missionaries, who labour on the other side of Hudson's Straits. Both Mr. Bilby and Mr. Peck, whose names appear underneath the two letters which follow, have spoken—Mr. Peck on more than one occasion—at our meetings in London in connection with the departure and the return home of the Mission vessel *Harmony*. Mr. Greenshield, too, who is mentioned by Mr. Peck in his letter, has been present at these meetings, and is, as will be seen from our Editorial Notes, to be one of the speakers at the annual meeting of the London Association in Aid of Moravian Missions.

### Lake Harbour.

The ship *Nascopie* sailed from home on August 17th, 1912, and soon afterwards all the Eskimoes, with the exception of three families, left us and went to their winter hunting-grounds; but there was no lack of work, for all through the winter the Eskimoes came in frequently, bringing their furs to the Hudson Bay Company, and so I was able to teach them continually. I have seen and taught members of all the tribes from Frobisher Bay to King's Cape, and I have also been able to translate the Book of Exodus into the Baffin's Land dialect and into the syllabics for printing.

The Scripture rolls given by the S.B.C.K. and by the ladies of Montreal were invaluable for station work, and helped me greatly. The Bishop of Montreal has given a small case containing a complete set of Scripture pictures; it was exactly what was wanted for camp work, and the people were never tired of seeing them and hearing them explained, and generally followed the reading in their books and marked the passages for future reference.

At Christmas one hundred Eskimoes came to Lake Harbour for a Christmas feast. They came a day or two before Christmas, in order to start their festivities as soon as possible. Sled after sled arrived and was unloaded. The people were soon distributed, some building houses for themselves, some sleeping in the Company's house, and some in the old trading station; for a dining hall they had a long snow-house large enough to hold all. We started with a football match on



Christmas Eve, and on Christmas Day they had races of all kinds for prizes, and in the evening a magic-lantern entertainment, and a feast three times daily. They left us on December 27th, perfectly happy, and only sorry that Christmas came only once a year.

The first large band of Eskimoes arrived in February from King's Cape. The Hudson Bay manager, Mr. Parsons, kindly allowed me to hold meetings in his station, and after one of the meetings their chief opened up a discussion; he had heard, he said, that Christ had returned, and wanted to know if it was true, and, if so, when his tribe would see Him. I replied in the negative, and we pointed out the various passages to prove it, and told him that our business was so to live that we might be ready at any time. His next question was whether it was right for any person to pray to another, as an Eskimo had set himself up for that purpose. I again replied in the negative, and gave my reasons for doing so, saying that to God, and God only, we are taught to pray, and that through Jesus Christ. There were also some cases of wife desertion to deal with.

In February I went to the nearest camp, and stayed with and taught them there.

In April a large band of Eskimoes arrived from Frobisher Bay and stayed several days, during which time I taught them daily and sent books back by them to Frobisher Bay.

After these had left another band arrived from Markham Bay and stayed a week. I took every opportunity of teaching them, and, as we have a good set of Scriptural slides, I gave them lantern services, which they enjoyed greatly. I also gave them books to take back with them. On their way home they had rather a remarkable experience. They were driving along, and one evening, as they approached a deserted snow-house, a large bear came out and rushed for the leading sled. The bear had taken up his residence in the house, and objected to intruders. The attack was so sudden and unexpected that the Eskimoes had to flee before they could secure their guns, which were lashed to the sled; the bear took possession of the sled, and, although it was fifteen feet long and heavily laden, he turned it over easily, and, dragging some of the meat out, had a feast. Meanwhile, one of the men ventured back to get his gun, but was driven back repeatedly, until the bear, becoming used to the sight of him and less hungry, allowed the man to get near enough to reach his spear, with which he drove the bear off; then, getting his gun, he shot the animal.

Meanwhile, a tragedy had nearly taken place in the nearest camp to Lake Harbour. A party of hunters had gone on the ice to hunt walrus, and were away all day. They shot a walrus towards evening, and were seen by the natives left in camp. A boy, Matto, went off to them, but failed to reach them before dark; meanwhile, the wind had changed and the ice became unsafe. The women in the camp knew the danger the men and the boy were in, and climbed a hill and shouted to guide the boy



back. They did this until it was quite dark; then they gathered in their tents and prayed for the safety of the boy and men, saying, "We can do no more; Jesus can save them." In the morning they caught sight of the men and boy: the men on good ice, the boy on a small pan and surrounded by water and thin ice. A young hunter then ventured out, taking a spear and line with him. He crawled out as far as he could, and then threw the line, which the boy caught, and was dragged through the water and ice to safety. They again gathered together in their tents, this time to give thanks for his deliverance, for they said, "We have been heard."

At the end of April we commenced house-moving, ready for spring work. The Mission station is quite a distance from the Hudson Bay Company; it is on the other side of a small fiord, and the people always congregate on the Hudson Bay side. It was awkward, for I had no place to use as a church. There was, however, a shack on one side, 18ft. by 14ft., which I thought would do. Mr. Parsons very kindly lent me about thirty Eskimoes, who came with their sleds, and we took the roof of the shack off and the walls down. They then dragged it across in sections. It occupied a day to get it across and another day to re-erect, and now we have the beginnings of a church which I hope to see enlarged soon.

In May I again journeyed to the Eskimoes at Kingikjuak and taught them for three weeks.

The ice broke up on July 16th, and on the 17th a large band of Eskimoes arrived to wait for the ship; and for several days the boats were continually arriving from the different hunting-grounds, until there were 140 to 150 Eskimoes gathered in Lake Harbour. It was a grand opportunity for teaching, of which I took every chance. One of the men who arrived was badly hurt by an accident with his gun; he was firing at a seal, when the gun burst and the charge struck him in the face and also took off half his thumb. He was attended to on his arrival at the Mission and patched up, and has since recovered. August 3rd was a red-letter day for the Mission. During the winter and spring I had been instructing the Eskimoes in the Baptismal Service, and on August 3rd I had the joy of baptising thirty-one adults; they were from the Lake Harbour, Markham Bay, and King's Cape tribes. I knew them all well, and felt quite sure that they were worthy. It was a grand sight to see these hardy, bronzed hunters of the north, with their equally hardy wives, standing up in the face of the tribes and promising to serve our Master; and I am sure they will.

On August 21st the ship *Pelican* arrived, and there was great excitement in Lake Harbour. We were soon aboard, and I was glad to welcome Mr. Fleming back to this work again; the people also were overjoyed, and smiled and shook hands continually, saying how glad they were that he had arrived.

J. W. BILBY.

August 30th, 1913.



### Letter from the Rev. E. J. Peck.

I have quite recently, through God's help, finished our first draft of the Book of Psalms. This will need revision, and the whole will (p.v.) be written out in the syllabic character before it is passed on to the noble Bible Society for publication. Friends are, I think, aware that the Bible Society have already printed for the Eskimoes of Hudson Bay and Baffin's Land the whole of the New Testament and the Book of Genesis, and as Mr. Bilby has recently translated the Book of Exodus, the poor Eskimoes will have quite a large portion of the Word of Life, that Word which "giveth understanding to the simple." In connection with this most sacred work I do crave the prayers of all kind friends; may God give me physical, intellectual, and, above all, spiritual strength to complete the Book of Psalms.

I feel sure that the faith of friends is strengthened and their hearts comforted by the wonderful news received from both Lake Harbour and Blacklead Island. Mr. Bilby, who bravely remained alone at the former station in 1913, joyfully reports the gathering in of thirty-one souls, and Mr. Greenshield's accounts also show a mighty work of the Holy Spirit amongst the Eskimoes at and near Blacklead Island. Thus we see what mighty signs follow the prayers and freewill offerings of God's people. The cost of communication with both Lake Harbour and Blacklead Island is heavy, and we ought to extend the work to other parts. We feel sure that God will not fail us. He has done wonders in the past, and it is quite certain that He can touch the hearts of His people to do still greater things for us in the future.

E. J. PECK.

February 19th, 1914.

—From the *Moosonee and Kewatin Mail*,  
April, 1914.

### EDITORIAL NOTES.



ON April 30th the first letters for the year reached us from Labrador. All our stations were represented in this mail, from Killinek, away in the far North, to Makkovik in the South. The Killinek letter was dated December 29th, 1913, and the two from Makkovik, January 15th and February 26th, 1914, respectively. Thank God, these letters all contained good news, both as regards the health of the missionaries and the people, as also regarding the Autumn yield of seals and foxes. Our people had had plenty to eat



during the early part of the winter, and were, accordingly well, happy, and contented. God grant that the next batch of letters may bring us equally good news.

The Farewell Meeting to be held on board the *Harmony* is fixed for Thursday, June 18th, and the vessel will probably leave for Labrador on the following Monday, June 22nd.

The Annual Meeting of the London Association in aid of Moravian Missions was held on Friday, May 8th. The chair was to have been taken by the Right Hon. Lord Radstock, and the first speaker was to have been the Rev. Cyril C. B. Bardsley, M.A., Hon. Secretary of the Church Missionary Society. However, owing to illness, not only these two gentlemen but also the Secretary of the Association, the Rev. W. Wetton Cox, were absent from the meeting. The chair was taken and the Report read by A. W. Stileman, Esq., Chairman of the Committee of the Association, and the Rev. Th. Chapman, of the Church Pastoral Aid Society, stepped in for Mr. Bardsley.

The addresses were all interesting and inspiring, and the attendance was the largest we can remember at Sion College.

Our readers will be interested to hear that a successor has been found to Dr. C. S. Harford, as Principal and Secretary of Livingstone College. The Committee set apart to seek for a suitable successor have decided to appoint Dr. Loftus E. Wigram, who for five years has been on the staff of the College, first as Resident Tutor and then as Vice-Principal.



## MISCELLANEOUS INTELLIGENCE.

### APPOINTMENTS, REMOVALS, &c.

1. Called : to *Herrnhut*, as Manager of the Missions Agentur, Br. Ad. Glitsch, from Paramaribo, Surinam ; to *East Central Africa*, Br. S. Schmidt, and Sr. Emma Fischer, to be married to Br. S. Schmidt ; Br. M. Heinzmann, and Sr. Elisabeth Schneider, to be married to Br. M. Heinzmann ; to *Nicaragua*, Br. H. Fischer, and Sr. Lydia Heinrich, to be married to Br. H. Fischer.

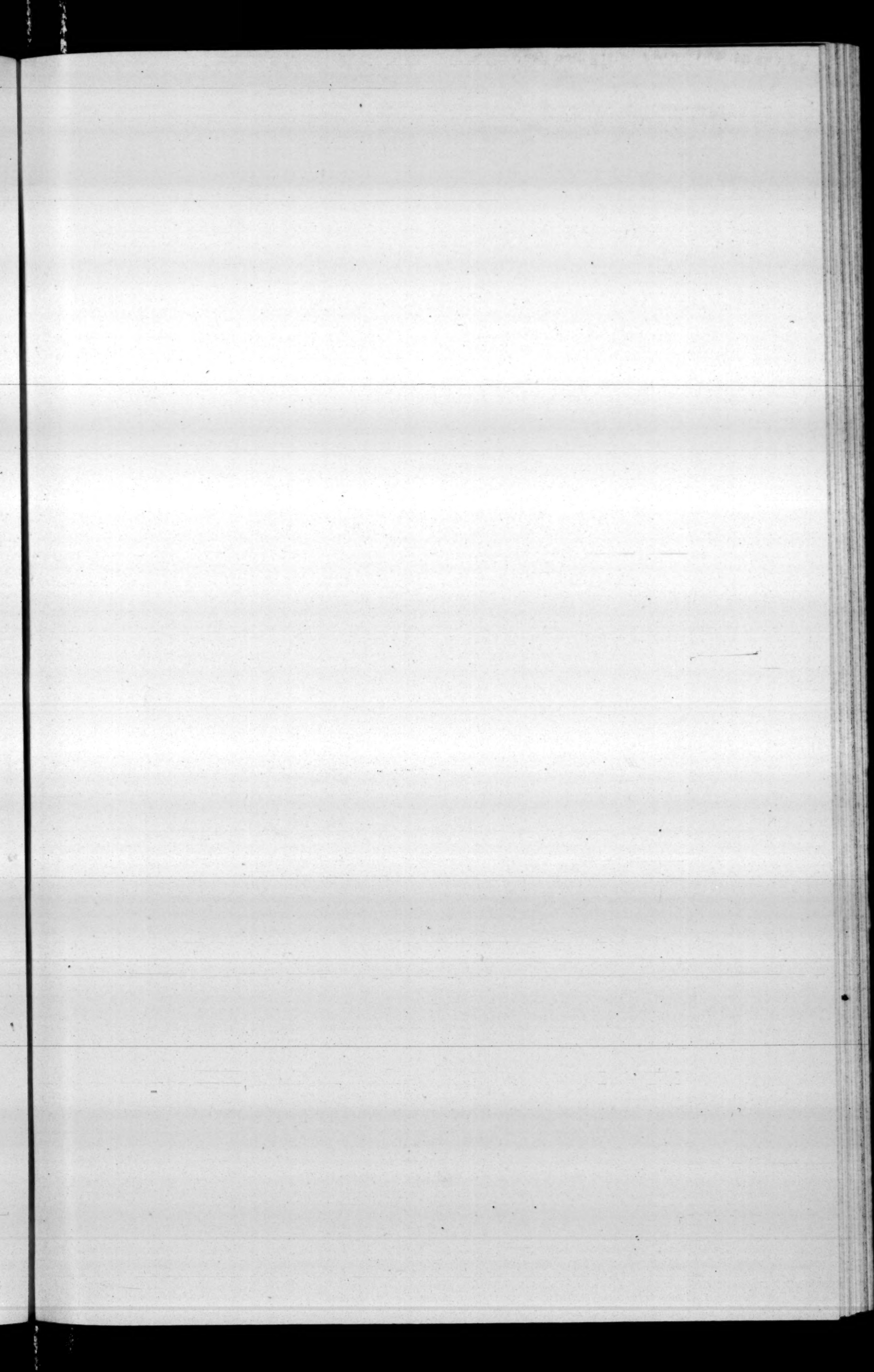
2. Sailed : February 26th, Br. H. Weiss, from Amsterdam, for Surinam.

3. Arrived abroad : February 13th, Br. M. Wolter, in St. Thomas.

4. Returned to Europe, Br. and Sr. Th. Schreve, from South Africa, West.

5. Changes within the Mission Provinces : West Indies, East. Br. M. Wolter, to Nisky, St. Thomas.







# CONTENTS.

	PAGE
Introduction ... ..	103
<b>I. Reports of the Mission Fields—</b>	
<b>America</b>	
1. North America (Labrador, Alaska and California) ... ..	113
2. West Indies (Jamaica, Eastern Province) ... ..	119
3. Central America (Nicaragua) ... ..	121
4. South America (Demerara, Surinam) ... ..	124
<b>Africa</b>	
1. South Africa (Western and Eastern Provinces) ... ..	135
2. East Central Africa (Nyasa, Unyamwezi) ... ..	141
<b>Asia</b> (West Himalaya) ... ..	148
<b>Australia</b>	
North Queensland ... ..	149
<b>II. Summary for the Year—</b>	
<b>a.</b> Management of the Home Department ... ..	151
<b>b.</b> Mission Fields and Missionaries ... ..	151
<b>c.</b> Statistics	
1. Statistics of the Missionaries and Helpers ... ..	151
2. Statistics of the Missions ... ..	152
3. Statistics of the Schools ... ..	153
<b>III. Financial Statement—</b>	
1. Introductory Remarks ... ..	154
2. Statement of Income and Expenditure ... ..	158
3. General Statement of Mission Fund ... ..	161
4. Specification of Receipts & Expenditure in the Mission Fields	162
6. Statement of Interest of Special Funds and Special Gifts for the Mission Fields ... ..	163
5. The Morton Bequest ... ..	164
7. Summary of the Total Expenses for Schools, 1913 ... ..	165
Leper Home Report ... ..	166
Bohemia and Moravia--Report to General Synod, 1914...	169
Editorial Notes ... ..	178
Miscellaneous Intelligence ... ..	180